

# Rise Up and Work 2001 Conference-01

## Keynote Address

by William MacDonald

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*William MacDonald urges believers to actively engage in God's work today, emphasizing the urgency of the Great Commission and the importance of surrendering to God's will.*

**Duration:** 50:09

**Scripture:** 1 Chronicles 22:16, Matthew 21:28, John 9:4, Romans 13:12, 1 Corinthians 7:29, Ephesians 2:8, Ephesians 2:10

**Topics:** "Conference"

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### Description

In this sermon, the preacher discusses the impending arrival of a great asteroid that scientists are monitoring. He relates this to the biblical prophecy of a mountain burning with fire coming down from heaven. The preacher emphasizes the importance of living in the light of eternity and not getting caught up in insignificant matters. He encourages the audience to live their lives in a way that will have a lasting impact and not waste their time on trivial pursuits. The sermon also includes a story about Steve Jobs and his friend John Kelly, highlighting the need to do something that will change the world rather than pursuing material success.

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### Transcript

How I appreciate this conference. The warm spirit of love, the warm spirit of fellowship that you find here, a little foretaste of heaven. I hope that nothing but the rapture will ever stop this conference from continuing.

Do you agree? Amen. Our subject tonight is Rise and Work. The Lord is coming.

I'd like to read three verses of scripture, just three isolated verses of scripture, all of which are familiar to you. 1 Chronicles 22, 16. 1 Chronicles 22, 16.

Arise and begin working, and the Lord will be with you. Sounds familiar, doesn't it? We were just singing that. Arise and be working, the Lord be with you.

The second is found in John chapter 9, verse 4. John chapter 9, verse 4. The night is coming when no one can work. And then the golden text for this evening is in Matthew chapter 21, 28. Matthew 21, 28 says, Son, go work today in my vineyard.

Son, go work today in my vineyard. The word son there is generic. It means son and daughter.

It means all who have been redeemed by the blood of Christ. That's the who of this verse. Who? Son.

All be redeemed. One of the great things that has plagued Christianity, the Christian faith, is a false idea that only those who have a theological training and are ordained by man are in the ministry, in the work of the Lord. But that's not the way I read my Bible.

The Lord says, Son, all of you redeemed by that blood, go work in my vineyard today. Who? Son. What? Go work.

I have a friend who's of German background, and his mother said to me once, a German has to work. And you know that's true. It's a compliment, I think, to German people.

A German has to have work. But there's something else in God's creation that has to have work, and that's a border collie. My best illustrations come from dogs.

Really, a border collie is obsessive compulsive. It has to be working, preferably herding sheep. Border collies have been known to work themselves to death.

If you want to discipline a collie, don't allow it to go with the sheep. If you want to congratulate fancy animals, just let it be out there with the sheep. There's a man who didn't have sheep, and he had a border collie, and he had a frisbee, and border collies can be known to turn play into work.

And this man would throw the frisbee, and of course the dog would chase it, bring it back. One time this man interrupted the game and took a dog biscuit and gave it to the dog. The dog spit it out, glared at the master, and demanded the frisbee.

Pretty wonderful. It was a lady who had one of these lovely border collies, and her husband said to her, you love that dog more than you love me. And she said, he, she said, he always does what pleases me.

We can learn lessons, can't we, from one of God's noble creatures like that. So, go work today. When? Today.

Not when you retire, not when you finish schooling, not when you get that home in suburbia, and a garage, and a car, and the children. My Bible says, go work today. The Lord is coming.

Where? In my vineyards. It's a very real sense. The vineyard is the world.

The field is the world, isn't it? And every one of us should tonight hear the voice of the Lord saying to us, go work today in my vineyard. And I hope we'll respond in the affirmative. I would like to suggest to you that is a reasonable request on the part of the Lord.

Reasonable request. First of all, because he is our creator. Marvelous when you think of it.

The great God of the universe, the sovereign of all, our maker, and our sustainer, the one who gives us the very breath that we're taking tonight. What a wonderful privilege to work today in the service of such a one. It's the least we can do after he created us, isn't it? He's not only our creator, he's our savior.

God, our savior. And I think the greatest thought that has ever entered my mind is that God incarnates the creator, the sustainer, the controller of all things. They went to a cross and died for me.

I don't think I've ever had a greater thought than that. That thought molded my life. I can never be the same when I realize the truth of that.

But it was not just a mere man dying for a human being, it was the almighty, the omniscient, the omnipresent son of God who came down to Bethlehem's manger and walked as a stranger here among men, perhaps the most hated man who ever lived, and still is, the most hated man of them all, and he came down and died for me. If I really believe that, my life can't be the same. And if I hear him saying, son, go work today in my vineyard, I can only have one answer.

I think Harold Susan was running with this tremendous truth when he said, the cross of Christ will never mean anything to you until it takes your breath away and becomes the most important thing in your life. It's true. The cross of Christ will never mean anything to you until it takes your breath away and becomes the most important thing in your life.

The cross of the Lord Jesus Christ, the work that he did there is so astounding, so amazing, so wonderful, so mind-boggling that it has to mean for you and for me everything or nothing. I think it was Michael Griffiths who said that. He said there's a remarkable all-or-nothing quality about the claims and commandments of Christ.

From now on it must be the will of God, nothing less, nothing more, nothing else. There is that about the work that the Lord Jesus accomplished for us on the cross of Calvary. The sufferings of the Lord, the Lord of glory, can bring only one response from us.

Oh Christ, thy bleeding hands and feet, thy sacrifice for me. Each wound, each tear demands my life, a sacrifice for thee. Dear friends, I wonder if we've paced up to that tonight.

What if there's someone here tonight and grateful to be saved, grateful to be delivered from the fires of hell, but you haven't turned your life over to the Lord Jesus. Your reasonable sacrifice, the most sensible, rational, sane thing you can do. Jesus, thou hast died for me, henceforth I will live for thee.

Go work today in my vineyard. When the truth of this dawned on C.T. Studd, many of you have heard me say this before, but you'll hear it again. When the truth of this dawned on C.T. Studd, he said if Jesus Christ is God and dies for me, then no sacrifice can be too great for me to make for him.

Is that right? Is that doctrine right? Yes, it's doctrine right. Well, then why don't we do it? If Jesus Christ is God and dies for me, then no sacrifice can be too great for me to make for him. At the cross, the Lord Jesus bought us.

We're his by creation, we're his by redemption, we are purchased by him. We're his purchased possession, and I like what our dear friend Studd wrote. He said, I had known about Jesus dying for me, but I had never understood that if he died for me, then I didn't belong to myself.

And if I took my life and used it the way I wanted to use it, that I was a thief, I was taking something that didn't belong to me. He said, when I came to see that Jesus had died for me, it didn't seem too hard to give up all for him. Dear friends tonight, dear young people tonight, do you want to make history for God? I have never read the biography of any man or woman who made history for God, who didn't have this experience of coming to the foot of the cross and turning a life over to the Lord Jesus Christ.

A life that belongs to him, that he purchased at enormous cost, the cost of his own precious blood. He's our creator. He's our sustainer.

He died for us on the cross of Calvary. He got us. We belong to him.

He's our Lord. He's our Lord. What does that mean? He says, why do you call me Lord and do not the things that I say? If he's Lord, then he deserves our obedience.

He deserves to be our servants to do what he asked us to do. If he's Lord, he has a right to all. It's about time we gave up our rag right and acknowledged him as Lord of all.

This means we'll no longer say, I will, if not so, Lord. First, let me . . . those words are not in the vocabulary of surrender. Rather, our response should be what is acknowledged in the military service.

When an officer expresses a wish in the military, it's to be understood as a command, and we can actually please the heart of Christ when he sees us coming and churning over the reins to him. He's our Lord, not only so, he's our master. He's our bond slave.

As bond slaves, we serve him out of love and devotion, not for pay. A hired servant serves for pay. A bond slave doesn't.

And you know, a bond slave is worth, in the Old Testament, is worth twice as much as a hired servant. I want to be a bond slave for Jesus, don't you? He is our master. Son, go work today in my minion.

One other consideration. This really gets to me. The Great Commission hasn't been fulfilled.

You should go into all the world and preach the gospel, and I believe someday the Lord's going to say to us, what did you do with the Great Commission? What did you do with the Great Commission? It irritates me when I think that in California, maybe they're going to put up a new building, and maybe it's in the wetlands, and maybe in order to put the building, they're jeopardizing the life of a mouse in the wetlands. This is important to them. And my, that news can go around the environmental world in no time by internet.

Mouse jeopardized by the plans of the builders. Dear friends, two thousand years ago, the Lord of life and glory died as a substitute for sinners on the cross of Calvary, and over half the world had never heard. And if you go to certain parts of the world, and you say to a man, do you know Jesus? He'd have to say, Jesus who? And you say, Jesus Christ, that who? And he'll say, no, I never heard of him.

I never heard of him. The Great Commission is still unfulfilled. The love of Christ compels it.

Christ's love for us compels an affirmative answer to his word, son, go work today in my vineyard. David Livingston was compelled by the love of Christ. It took him to darkest Africa, and so many others as well.

It's a matter of simple gratitude. To refuse to respond positively to the command of the Lord Jesus by slapping him in the face. To refuse control of my life, of turning it over to him, is like burning the grace of the Almighty God.

This brings an inevitable question. How can I know what to do for the Lord? How can I know what to do for the Lord? You say to me, what should I do for the Lord? Frankly, I don't know what you should do, but I know how you can find out. That's by asking him.

By getting down on your knees and say what Paul, what Paul of Tarsus said, Lord, what will you have me to do? I believe that God has a plan for every one of our lives. Season 2, 10. Season 2, 8. By grace you say, you say, that not of yourselves, it is a gift of God, not of works that any man should hope, but we are his workmanship created in Christ Jesus, which God hath foreordained that we should walk in them.

The good words are all foreordained. God has a blueprint for your life. Really believe it.

Success in life is finding out what that blueprint is and living it to the hilt. We all have our own plans, we all have our own ambitions, we all think that our mind is superior in this whole matter. We want to do what we want to do, but he's the one that knows what is best.

As for God, his way is best. I'd like to say this for your encouragement young people tonight. If you sincerely want the villacron, I don't think you'll ever fail to get it.

I just have that simple thing. You get before the Lord and say, Lord, here I am. I give my, give up my own plans, my own ambitions.

All I want to do is to please your heart. You'll find his way. There may be times when the guidance is not quite clear.

There may be times, many times when you're not too sure, but when you look back, when you look back over your life, you'll say, Jesus led me all the way. Is that what you want? I hope it is. I hope it is, because that's what really counts in life.

God has a blueprint. Someday he's going to roll it out just himself and me. We're going to look over the blueprint.

What will really count is he can say, just according to plan. Your life has been just according to plan. Because we're so absorbed in the world, in the trivia of the world, and things of no passing importance, we forget the judgment seat of Christ.

So that's it. Turn over control of your life to him. Say, such you will, so you will, as you will, when you will.

Not my will, but yours be done. William Borden, son of a millionaire, said, Lord Jesus, I take hands off as far as my life is concerned. I put me on the throne of my life.

Change, cleanse, use me as you shall choose. I take the full power of the Holy Spirit. He gave his life in offering for God, or sacrifice for God.

Himmeliot counted the cost and prayed, Father, take my life, yes, my blood, if you wish, and consume it with thine enveloping fire. I would not lose it, I would not save it, for it is not mine to save. Have it, Lord, have it all.

Pour out my life as an oblation for the world. Blood is only of value as it flows before your altar. Wow! I tell you, I knew Himmeliot.

I knew a young man who was intolerant of anything that stood between real heart and dedication to Christ. Listen to what he said, blood is only of value as it flows before thine altar. Francis Ridley Haverhill wrote, O son of God who loves me, I will be thine alone, and all I have and am, Lord, shall henceforth be thine own.

And I love that chorus by Thomas Chisholm who wrote, O Jesus, Lord and Master, I give myself to thee, for thou and thine atonement has given thyself to me. I own no other master. My heart shall be thine throne.

My life, my gift, I give henceforth to live, O Christ, for thee alone. And I believe there are some that come to this conference, God is speaking to your heart, God has spoken to your heart, and you're at the point of decision. You trusted in a Savior, you turned your life over to Him for salvation.

Have you ever turned it over to Him for service? Are you still going the way you want to go? He's speaking to your heart. I love what David Livingstone said, he said, I give Him everything. It's a pity I don't have more to give.

I give Him everything. It's just a pity I don't have more to give to Him. This is George Mueller, most of you are familiar with him.

He said, the first four years after my conversion were spent in spiritual richness, but in July 1829, now 66 years ago, I came to a place of entire and full surrender. I gave myself fully to the Lord. Honor, pleasure, money, my physical powers, my mental powers, all were laid down at the feet of Jesus, and I became a great lover of God.

I found my all in God, and I continue to do so in all my temporal and spiritual past trials for these past 66 years. What a man! How God has used him! I don't think there's anybody in the Christian horizon, apart from the Lord Jesus Himself, who's made such an impact in the life of faith as George Mueller. Came to the place of full surrender.

Turned his life over to the Lord. That's what we should do, and we should repeat it daily. It's not enough for me to come to him today and say, okay, here at this conference, Lord, I give my life to Him.

No, I've got to do it tomorrow, and the next day, and the next day. You say, why? It has to be repeated, because you put it on the altar today, but the rest of the thing is crawled off tomorrow. Very, very important for us to do this.

We must bind the sacrifice with cords to the altar. Having put our hand to the plow, we must not turn back. And what happens then? Well, just as you took and gave your all to the Lord for salvation, your faith and trust in salvation, now you trust Him day by day.

It is down at the beginning of the day, like that dear man, Bishop Taylor Smith, did. He said, Lord Jesus, my dead your altar, myself your living sacrifice. Amen.

My dead your altar, myself your living sacrifice. Repeat that, and repeat it daily, and then you go about your work, believing that God has heard you, and He's working in and for you. And no matter what happens during the day, might get crisis during the day, you've turned your life over to the Lord in His hands.

I tell you, people think, if I did that, just turn my life over to the Lord, I'd just be a nervous wreck. No, you wouldn't. No, you wouldn't.

You'd have a life of peace, a life of joy, to know that someone else who has perfect knowledge is managing your life. There's nothing like it. Go through the day trusting Him, trusting the Holy Spirit to lead,

guide, and direct us, and accept what happens during the day as God's will for you.

Cultivate the habit all through the day of depending on Him and obeying Him. That's the second thing that we must do. Then do whatever your hands find to do.

Go about your work, the work that your hands have to do for that day. Whatever is done for the Lord, for His glory, for the good of His people, and for the good of the unseen. The spiritual welfare is a good work in God's sight.

It's a good work in God's sight. So works my vision. You should not expect to be propelled instantly into some form of Christian service.

I think often of the man who was saved three weeks and was astonished at the slowness of omnipotence that he wasn't on the mission field already. That doesn't work that way. Then in the succeeding days, God begins to work on your emotions and your will, so that when He reveals His will to you, it's just the thing you want to do.

It's just exactly the thing you want to do. Isn't that beautiful? It's God working you both to will and to do of His good pleasure. He puts the will in you, and then He gives you the ability to carry it out.

What will life be like? You'll no longer feel that you're on a treadmill. You'll no longer feel that your life is devoted to rearranging deck chairs on the Titanic, or straightening pictures in a burning building. You'll be building for eternity, building with eternity values in you.

And then if there's some change, God will show it to you in a moment of crisis, and make His will clear to you. What is the alternative? If you don't do this, what is the alternative for this? Well, first of all, it's spending your life doing what unsaved people would do just as well. Don't you think that's what the Lord meant when He said, let the dead bury their dead, but go thou and preach the kingdom of God.

Let the dead bury their dead, but go thou and preach the kingdom of God. I don't want my life to be confirmed by something that an unsaved person would do just as well. I want to be unique in the purposes of God doing what they couldn't do.

What's the alternative? The alternative is you could go into eternity with a saved soul and a lost life. Go empty-handed to heaven. Jesus said to His disciples, who are already believers, what shall that prophet imagine shall gain the whole world and lose his own life.

That's a really great thought there is. He said it to people who are already believers. What shall the prophet imagine shall gain the whole world and lose his own life? It's not a question of spending eternity in hell.

It's a question of living your life the way you want to live it, and wasting it. And then you'll find if you don't do it, you'll find an end of life that you were satisfied with small ambitions. I like the story of Steve Jobs, who was the head of Apple Computer.

He had a friend named John Scully, who was president of Texacola. Steve Jobs thought about Scully. He thought, that guy's talent should be used better.

He wrote a letter to Steve Scully, and this is what he said to him. He said, when are you going to quit making heated water and do something that will change the world? I said, when am I going to quit selling

heated water and do something that will change the world? Oh boy, there's a spiritual illustration there, isn't there? And Scully accepted the challenge, and found himself in the computer world. These are unsaved men, as far as we know, but Scully accepted that challenge.

I don't want to spend my life making a career of nothing. Spending days in shopping malls, watching TV, until I know the characters in TV better than I know my own family. I don't want to spend my life that way.

I came across a writing the other day by Leonard Wolfe. I don't know who he was, frankly. He wasn't a Christian.

I want to read you what this man said. This is an unsaved man saying this. He said, I see clearly that I have achieved practically nothing in my life.

Actually, he was a famous writer. I do know that about him. I can see that I have achieved practically nothing in my life.

The world today and the history of the human ant hill during the past five to seven years would do the exact same as if I had played ping-pong instead of sitting on committees and writing books and manuals. The history of the human ant hill would be the same. As far as my life is concerned, I'm just playing ping-pong instead of attending committee meetings and writing books and manuals.

He said, I have therefore to make a rather ignominious concession that I must have in a long life ground between 150,000 and 200,000 hours of perfectly wasted work. Friends, that's sad. The man looking back over his life saying 200,000 hours of perfectly wasted work.

Don't be a person, don't be a person who spends his life measuring on the least and most motivations of a black footed albatross. Don't be that kind of a person. Don't be a person who spends his life studying the impact of potluck evangelism.

The impact of potluck on evangelism in rural America won't do. It's not good enough. Don't give the best of your life to selling raincoats in the Sahara Desert or studying the average monthly mileage of a treadmill.

So, I may be speaking to heart today when you say those things. This is good. After a long study, an expert was baffled, now listen carefully, by the hydrodynamic limit for the totally asymmetric simple exclusion process with non-constant speed parameter.

After he got through, he said, what difference does it make? What difference does it make? Good question. What difference will it make a hundred years from today? That's a good question. We should live, as he said before, in the light of eternity.

Jesus is coming. Vance Havner said, we drown in mud puddles of insignificance. Isn't that good? We drown in mud puddles of insignificant issues and have no time for great concerns.

There's no excuse for allowing ourselves to be bitten to death by mosquitoes. Go work today, and my goodness, the Lord is coming. We're going to think about that for a minute.

The Lord is coming. Actually, the Lord is coming is not the great motive for serving the Lord. It's the great motive for serving him right now, right now, and to go away from the conference with that tremendous emphasis that will drive you to give your very best to him.

Scripture repeatedly speaks of the coming of the Lord, and as I read these verses, there's a tremendous sense of urgency for them. I never noticed it as much as I had going over these verses for this meeting. Let your waste be girded and your lamps burning, and you yourselves be like men who wait for their Lord from heaven.

His coming is imminent. I believe in the imminent return of Jesus Christ. The Thessalonians certainly did.

They turned to God from idols to serve the living and true God, and to wait for his son from heaven. You say, but he hasn't come. No, but I tell you, you sitting there tonight and I up in the pulpit, we have more reason to believe he's coming than any previous generation here, don't we? But closer to his coming than any previous people.

It should make our hearts beat just a little faster when we think his coming is near. I must work the works of him who sent me, why, day to day, the night cometh when no man's. I must the night cometh when no man's.

Lord Jesus in our lives, he's spent working for you, doing the thing that pleases you when we meet you face to face. Do not say there are still four months and then comes the harvest. Behold, I say to you, lift your eyes and look on the field, they are already quite to harvest.

Don't think in terms of a few months from now, a few years from now. Think in terms of right now. That's what the Lord means to be saying in this passage of scripture.

The night is far spent, the day is in it. Don't you feel the pull of those verses? Don't you feel the urgency of those verses? The Lord is speaking to our hearts. Paul believed that Christ could come at any moment, and so do I, and I wish he would.

With all my heart, I wish he would. The time is short, so that from now on even those who have wives should be as though they had none. What is this? The time is coming when those who have wives should be as though they had none? Wow! Well, let me just simplify it for you.

It means Christ must come first, and wives must play second fiddle. And it means Christ must come first, and husbands must play second fiddle, too. That's a simple explanation of the passage.

It doesn't mean you should treat your wife with any lack of civility or anything of that sort. No, no. It means Christ must have first place in the life.

Let your gentleness be known to all men, for the Lord is at hand. Wow, that puts it pretty clear, doesn't it? The Lord is at hand. Not forsaking the assembly of ourselves together as a manner of some, but ignoring one another so much the more as you see the day approaching.

I can see it approaching. I can see it approaching. I can remember as a boy listening to some of the dear servants of the Lord preaching the word of God and saying, this is going to happen in the latter days.

I've seen it happen. I've seen it happen, and we're going to go over some of that in just a minute. But the end of all things is at hand.

Therefore, be serious and watchful in your prayers, and the end of all things includes the end of opportunities to make my life count for Jesus. Behold, I am coming quickly. Blessed is he who keeps the words of the prophet Joseph three times in Revelation.

Behold, I am coming quickly. Some interpret that word quickly. When he rises up, he's going to come quickly.

That is, the emotion of rising up is going to be quick. It doesn't mean that to me. It doesn't mean that to me.

He's going to come quickly. No, I'm looking for him day by day. He who testifies to these things says, surely I am coming quickly.

Yet a little while, and he who is coming will come and will not perish. That's wonderful, isn't it? He's coming, and he will not perish. But it's not only the Bible says it, dear friends, the world rather says it today.

There's a little parcel over in the Middle East called Israel, and it says Jesus is coming. There's a people there gathering from all over the world, drawn back by some invisible force. I tell you, straws in the wind.

I don't say fulfillment of prophecy, but I say straws in the wind. It never happens before, but it has to happen. It has to happen.

Not only are there people there, and the Spirit of God, or a God by his power, is putting in their hearts the return. It's not necessarily the rational thing to do for a Jew to go to Israel today. So anyway, our grandparents' generation never saw this.

The European community says so. Right now, while the concept is in progress, it's remarkable what's happening with the European community. If you have Marx, German Marx, or Frank, or Austrian Schilling, right now, there's not going to wait until January, because you can start exchanging the Euros, a common currency in Europe.

I'd like you to turn to Deuteronomy 17 for just a second. It really thrilled me when I see verses like this. What did I say? Revelation 17.

Tremendous. It says, verse 12, "And the ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with a beast." Notice, these are of one mind, and they will give their power and authority to the beast. Say, well, would you explain that to me? Well, first of all, I believe this refers to the rulers of Europe, rulers of Europe going into the European common market.

They're of one mind. Say, Francis, that's a miracle in itself, for ten kings to be of one mind. Have you ever seen that in the history of the world? Kings close together there in Europe, crowded together in Europe, they're of one mind.

And if that's not all, they yield their power and authority to the beast. Incredible. Incredible that Germany would ever cease to be a sovereign state and give its sovereignty to the European Commission.

It's happening. It's happening. And it's going to happen, and it's going to take place with a common currency.

One of the world's great financiers said, let me control the currency, and I don't care who controls the politics. Let me control the currency. And we see it happening in Europe today.

But I want to tell you, the European community says, Christ is coming. There's no question about it. Rise and work, the Lord is coming.

And then over there in that little parcel of land that we call Israel, there's this desire of these Jewish people to build a temple on a plot of land there in Jerusalem. Remarkable, isn't it? I tell you, we live an exciting day. We live an exciting day.

And you know that what happened on September 11th, you don't have to look very far to see the nation of Israel back there. It's really all revolving around the nation of Israel. What do you mean? That was the first thought that came to my mind when I got the news I was in Austria.

I got the news of the Twin Towers going down. I said, Jesus is coming, and I believe it with all my heart. And we see these marvelous straws in the wind taking place that tell us the night is fastened and the day is at hand.

We thought in the 1950s that we had plagues under control, didn't we? We forgot about the AIDS plague, one of the worst plagues that ever has hit the world. They say that a fourth of the continent of Africa has died of AIDS. They say nothing of anthrax.

They say nothing of smallpox, which has eradicated it from the world, but not now. Not now. They say nothing of those cold, down-to-earth people dying of some mysterious plague that we can't identify.

We're learning. Mad cow disease. The foot and mouth disease.

Are these things without significance? No, they're very significant, because they perfectly fit the scriptural pattern. False messiahs say so. David Karest said, if the Bible is true, I am Christ.

He's a false messiah. Reverend Moon claims to be the messiah. Jesus was a failure.

He didn't marry an obscenist. Reverend Moon is the messiah, they say. And so it goes.

Rules from the East claiming to be the messiah. False messiahs tell us the coming of the Lord is near. Modern technology tells us the digital angel.

It's really interesting. This whole business of having chips installed under the skin, you know. So easy to have six, six, six part of it.

And incidentally, we're not the only ones that think that. One of our elders out in California had a house on six, six, six buildings, and he couldn't sell it. He couldn't sell it.

The world wouldn't buy it. And he had to go to the city hall and have the number of the house changed when he did the household. The world knows.

They know six, six, six is on the horizon. A lot of these things that are happening, they have a good faith to them. They're useful.

They're helpful. But they'll all be under the control of the Antichrist. And I'm glad I won't be here at that time.

The peace and security, when they shall say peace and security, then sudden destruction comes upon them. Those are great words today, peace and security. The whole movement towards globalization, the

world becoming a global village, people, tribes, tongues, nations, they're going to see the dead bodies of the two witnesses in Revelation.

Well, it won't be too hard. The television, communication with the internet, not going to be too hard. And a great mountain burning with fire is going to come down from heaven.

Do you know that some serious scientists today are setting up a manning watch for asteroids? Well, they're expecting some great asteroid to come and hit the earth. And the sky will recede as a scroll when it rolls up, gamma rays destroying the ozone layer. And people burn terribly, burned.

John and Jane were deeply in love, young couple, very deeply, and they really loved one another. They looked forward to the day when the wedding would take place and when they would be serenely happy. But then he was called into the military, and he faithfully wrote to Jane, and she wrote him back, too.

But after a while, the letters became less frequent from Jane. His love was still at a high point, but hers seemed to be growing colder. And then finally, after what seemed like ages, he returns.

And one of the first things he did was go to her house, and he rang the bell. And her mother said that she was out. The mother seemed embarrassed at the time.

She said that Jane was out, but she'd probably be back around at ten or ten-thirty. And so John got in his car, and he drove around for a while, and he got back, got back to the house, he parked the car, and waited, and pretty soon the red car drove up. There she was with another fellow.

It was hard, wasn't it? It was really hard. And when the fellow had said goodbye to her, John hurried up the stairs to see her. And she said, I didn't think you were coming, so soon.

Rise up and work. The Lord is coming. Let's not say, I didn't think you were coming, so soon.

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Audio: <https://sermonindex1.b-cdn.net/11/SID11869.mp3>

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