

# (2 Thessalonians) What Paul Desires of All Saints

by Willie Mullan

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*Paul desires saints to be praying, patient, and preserved saints, and commands them to separate from unbelief, unclean things, and untrue teachings.*

**Duration:** 1:02:39

**Scripture:** Matthew 6:33, Romans 8:28, 1 Thessalonians 5:14, 2 Thessalonians 3:6, 2 Thessalonians 3:14, 1 Timothy 6:10, James 1:22

**Topics:** "Paul The Apostle"

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## Description

In this sermon, the preacher focuses on the third chapter of Second Cessalunions. He highlights three main parts of the chapter. The first part emphasizes the importance of prayer and encourages the believers to pray for the preacher and for themselves to be preserved and empowered by the Lord. The second part expresses the preacher's confidence in the believers, urging them to not only pray but also to perform the things commanded by God. The final part of the sermon is a passionate plea for the listeners to have faith and be prepared for the Lord's second coming, emphasizing the signs of the times and the need to stay strong in the face of opposition. The preacher draws inspiration from biblical stories and encourages the listeners to remain steadfast in their faith.

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## Transcript

Second Thessalonians, and we're at chapter three. And if I can't see properly in this platform, I'll have to put on these glasses. I detest these things, but nevertheless, they are scum.

This is public enemy to me, but never mind, don't look at me. Now we're at the third chapter, and I believe that this chapter breaks itself into three different parts. I think if you have been reading over the chapter, you'll find this out.

That there's a tremendous part in this chapter tonight that we shall call, what Paul desired of all saints. Paul desired certain things of all saints. You can easily see from the first verse that Paul desired the saints to be praying saints.

Why, he loved to hear them pray. And he loved to know that they were praying. He said, finally, brethren, pray for us.

He loved the saints to be praying saints. You can easily see from verse five, and the more direct you are, what? Into the love of God and into the patience waiting for Christ. He wanted them to be patient saints, didn't he? And I believe there are seven things here in the chapter that Paul desired of all saints.

A seven-fold picture of things that Paul desired of all saints. And then I think the second part of the chapter is how Paul describes some sinners. Do you see verse two? He's asking them to pray that we may be delivered from.

Here comes a description of some sinners. Unreasonable men, unreasonable and wicked men, for all men have not faith. Now, I think I need to haunt you and tell you that that's not the description of everything.

I believe there are sinners here tonight, this meeting. And I believe there are sinners just because they're neglecting a great salvation. But they know a prayer, you know.

Yes, they believe everything of the historical life and death and resurrection of Christ. But that's only historical. But they know it's true.

And they know there's a Savior for them. And they know that they can be saved if they only come and trust the Savior. They're just neglecting.

But some of them will go to hell through this neglect. Terrible when a friend of yours drops into hell just because he neglects everything. But then there's another type and they're unreasonable.

You can talk to them, they know everything. And they're not only unreasonable, but they're wicked men. And they're not only unreasonable, but they know faith enough.

That's the crowd that goes on the lining here. Unreasonable, ungodly, unbelief. Unreasonable and wicked men, for all men have not faith.

And so Paul is first of all touching in the chapter what he desired of all saints. And then he gives us this description of some sinners. And then there's another thing in the chapter of what Paul detested among servants.

He detested some of the saints of God who wouldn't work. They're lazy. They're just busybodies.

But you know that's bad enough when a fellow's lazy and then he knows it isn't everybody else's business. But when he takes some particular part of God's Word for a foundation for what he's doing, that's detestable. That's what these fellows were doing.

They were wrestling the truth for their own destruction. And that was detestable to Paul and it's detestable to any man who's got common sense. Here are the three parts of your chapter.

What Paul desired of all saints. Paul describes something of what Paul detested among servants. We haven't broken up the chapter for you.

Let's get really into it. Let's have a look at these pictures of what Paul desired. Do you see the first one? Verse 1. Paul begins this chapter with that beautiful word, Finally! I like every time I get that word in the writings of Paul.

Finally. You know, he's gone through a lot of fundamentals here in these two letters to the Thessalonians. We've had some great fundamental truths.

Then he's gone through some wonderful dispensational teachings. Then he gave us some wonderful evangelical outlines. And, of course, each week we have found that there's been a lot of practical stuff in these chapters.

But after going through the fundamental, dispensational, evangelical, practical truths, he says, Finally! Finally, brethren. I would never like you to get that wrong. There's an apostrophe after finally and one after brethren.

I have a rather amusing case. I don't know whether I should tell you this or not, but it's in my mind now. I was dining one day with a few fellows and at the other side of the table was a gentleman who belongs to the brethren.

God bless him. And, of course, he was trying to get a shot at me and he said, you know, The reason that I am in the brethren is because the Bible says, Finally, brethren. I tried everything, he said, and then finally, the brethren.

That wasn't much of an exposition, wasn't it? He didn't know the old-fashioned character he was working with because I said over the page it says, Farewell, brethren. Well, now, that's not what Paul's up at all. He's just saying that after I've put all these things over to you, fundamental and dispensational and evangelical and so on, He says, Now, finally, brethren, pray! Pray for us! I'd like you to get the hold of that, you know.

He was ending on this note. I want you young believers to pray! That's the importance. Now, that's the last chapter of 2 Thessalonians, chapter 3, the next letter in the New Testament is Timothy.

Have a look at Timothy, chapter 2, just when you're there. Timothy, chapter 2, verse 1. Now, watch this. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.

I want you to notice the little phrase, First of all. See, when he's writing to Timothy, he said, Now, Timothy, I want you to put this first. First! First of all.

And when he's finishing these great letters to the Thessalonians, he said, Finally! Pray. For the great apostle, prayer was first and last. First of all and last of all.

Tell me where you've placed it. First of all, how did you do? Last of all, how did you do? Where have you placed it? Maybe there are some of you here tonight and you don't pray at all. No wonder your children are going to hell.

Finally! First of all, by the apostle, he believes with all his heart and soul in this praying business, and so do I. When this church fails to pray, I'll clear out. I wouldn't be bothering you. I have no time to waste.

There are a lot of carnal Christians. Some of the old baptists here, I never saw them at the prayer meeting yet. Seven years now.

You might be on your way to hell for all I know. I have a feeling that some of you are not saved at all. I can never understand, you know, how a man can talk about being born again and out and out.

There are robust Christians and they never get to the prayer meeting once in seven years. God pity you! What a believer I am. Give yourself a shake and let the Lord have a look at you again.

Maybe you're not saved at all. Anyhow, Paul wants and desires that these believers be praying Christians, praying saints. But I want you to notice this, and I think this is very important for me, that Paul not only wanted these saints to be praying saints, but he wanted them to pray intelligently.

He told them what to pray for. Anybody that I ask to pray for me, I'd like them to know what to pray for. Now he said this, Finally, brethren, pray for us, that the word of the Lord may have precourse, and be glorified even as it is with you.

There's another rendering of that, that the word of the Lord, the gospel, may not be hindered, but triumph even as it did with you. And I think that's a good translation. He said, I want you to pray that when I preach the word of the Lord, the gospel of his grace, that the old devil won't be able to hinder the message going forth in power, that it may triumph even as it did with you.

I'd say that's the way to teach them to pray. I wish some of you young ones that just prayed would come and pray, that the gospel would go forth even as it did with you. What a joy it is for us in this place to hear all the young believers, many of the young believers pray.

You know, we have old saints here who held the fork for years when things were lean and difficult. Sometimes I joked to them at the end of the prayer meeting, and I said, are you ever going to get your mouth opened again? You see, the young believers have come in, and my, we can hear them lifting their hearts and getting the hold of the truth, and that's exactly what we long to hear. You see, writing to young saints is special in life, and he's encouraging them, saying, you know, that the word of the gospel that I teach may have no hindrances placed before it, that it may triumph even as it did with you.

I think that's good. And then he goes further. He said, don't only pray for the preaching, but pray for the preacher, that he might be delivered from unreasonable and wickedness.

He might have put that woman through if he had been quick. That's true, you know. I was asked by a dear friend in the meeting here to go away the other day quite a number of miles to a man that was perishing, and is perishing, he's dying.

And while it was a very busy moment for me, I said, certainly I will. And I did go. But his wife met me at the door, and she said, I'll not let you in.

I'm not letting you in over the door, and you'll not get in. And she nearly hit me. I thought it was the devil himself.

That's what we call unwitting. Let me tell you that it's not only in one part of the country you meet that. You meet that in all... Why, once God begins to use a man and people get cleared, the devil will get somebody in his role.

He would hinder it. He would haunt it. You'll get these unreasonable and wicked characters that will do the devil's work.

Well, you pray. You pray for the picture that the devil is not yet the bastard. And I want you to pray.

Pray that all these sins might be overthrown. Learn to pray for the world. Well, that was good teaching.

And I thank you often. If you only knew how the storm howls at some of us the same. You don't come to teach a class like this, you know, the word of God, for seven years.

Without all the demons outside of hell being on your track. Sometimes I come to this platform and I'm nearly blank. And I'm crushed.

Oh, I know I don't look it. But I know when the enemy's desperately close by, you would need to pray. Cleverly.

Pray for us. My Paul was a great man. A big man.

There's nothing like him on earth tonight. Oh, what are we talking of the big. Pray for us.

He did it. Well, I've got to do it, haven't I? Pray for us. Pray for us as we preach.

Now, let's go on. We're at the third verse. But the Lord is faithful, who shall establish you and keep you from evil.

You see, he didn't only want them to be praying saints, but he wanted them to be preserved saints. As you know, the Lord can strengthen you. That's the word, establish.

It's really the word, strengthen. And when you're kept from evil, from all forms of evil, when you're empowered by God and kept from evil, you're a powerful, peculiar Christian. My, the man that's preserved.

He's powerful, and he's peculiar. Just like them chicken and the bull with the boys up on the tree. You know, he's a peculiar fellow.

Kept from evil. And established, strengthened, empowered. He says, that's what I want you to find.

I don't only want you praying, I want you preserved. Preserved saints. Then he goes on.

And we're at the next verse, verse four. And we have confidence in the Lord touching you that ye both do and will do the things which we command you. My, he had great confidence in these ones.

He said, you know, I know that you'll be praying and the Lord will empower you and preserve you and make you peculiar. But I want you to be a performing saint. I want you to do the things that I command.

You know, I've had great joy lately, the other Tuesday, three or four back, I preached a word here on knowing them that have little over you and I came across one or two of you with a rattle that you'll never forget. And you know, there's been quite a response to that. And it's good to see you doing the things that you're commanded in the word of God.

You know, we're not only to be hearers of the word. We're to be doers. My, the apostle wanted them to be performing saints.

That's what Christianity is what's needed. And so he's going down here talking about praying saints and preserved saints and performing saints. And here's a wonderful word in verse five.

And the Lord died for the love of God and into the patience waiting for Christ. I think there's a tremendous message there and I wouldn't like you to miss it. There's a word in Jude.

There's only one chapter in Jude. I think you'll remember this phrase. Keep yourself in the love of God.

You know, I'd like you to get the hold of that. Dr. Ironside, I think, explained that better than perhaps anyone else could. He said, one dreary winter, my younger son took very serious ill.

If I remember right, it was pneumonia. And he said he was just recovering as the summer came and then when the good real sunny weather came, he said, I let him out and I said to him, now keep yourself in the sunshine. He said, Daddy, I can't keep the sunshine in me, you know.

He said, I never asked you to keep the sunshine. I asked you to keep in the sunshine. You're not asked to keep God loving you, you know.

But you're asked to keep in the love of God. But the only way that you can keep in the love of God is the Lord directing your heart. Into the love of God.

And that's what Paul was at when he was at Rome in chapter five. It begins like this. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this place wherein we stand and rejoice in hope of the glory of God.

And not only so, but we glory in tribulation. Knowing that tribulation wrests us patience, and patience experience and experience hope, and hope makes us not ashamed because the love of God is shed abroad in our heart by the Holy Ghost. You know, no matter what's happening, God by the Holy Ghost wants you to see that no matter how dark, how the storm may howl, how the enemy may come near, how your eyes may be filled with tears, how sorrow may be upon your soul, God wants you to know that He's told you.

You know, we've been going through such a storm at our home. We have left our good woman for the last seven weeks in hospital and yet all the time I know that God loves me. You need to keep yourself in the love of God.

Just look into His face and I know. And I'll tell you this, that once the Holy Ghost keeps your eyes upward and your heart filled with the knowledge when you've been directed into the love of God that gives you patience for anything. Patience for anything.

Oh, I can patiently wait God's time. And it gives you patience to wait for the coming of the Lord. Why, I know that the God who loves me is planning everything and all things work together for good to them that love Him.

And if I look into His lovely face, no matter how the storm may harm, I can patiently wait for the coming of the Lord. And you'll never have the patience you ought to have except you keep yourself in the love of God. That's patient faith.

Great little bit of truth there, isn't it? Now we come to the tickly bit. Verse six. And now we command you, brethren, that's a strong word, isn't it? Command you.

In the name of our Lord Jesus Christ, and that makes it stronger still, that ye withdraw That's God's word, you know. That ye withdraw yourselves from every trouble. That's not sinners now we're talking about.

But since I'm commanding God's word, I, in the name of the Lord Jesus, that ye command your, that ye withdraw yourselves from every trouble that walketh disorderly. Now I wouldn't like you to get that word

disorderly wrong at all. Because that's a tremendous command and you would need to be perfectly sure of what he's talking about.

That if we're going to withdraw ourselves from every bother that walketh disorderly, we need to know what the apostle's talking about. And there's no trouble about it at all in this chapter because the word disorderly is a whole lot of times in the chapter. You must have noticed that.

Look at verse seven now. For yourselves know how ye ought to follow up. For we behaved not ourselves disorderly among you.

Neither did we eat any man's bread, for not but wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an example unto you to follow up. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

For we hear that there are some which walk among you disorderly, working not at all, but are busybody. And that's what he was like. You see, that's the thing that he was really annoyed about.

You see, there were some of these young Thessalonian converts and they were just saying, you know, Paul has caught up, that the Lord Jesus Christ is coming back again. And just because he's coming back again they're going to want no more. Some of you fellows have got plenty of money and we'll share it together and we're going to want no more.

Now Paul didn't like that. Now that was taking a little bit of truth and making it a truth. Paul says in Matthew, certainly when you take God's word, you know, to let some carnal thing loose, Paul says now, listen, I command you withdraw from that rope.

The first thing will kill him. When some brother, now let me put it in real language that you'll never forget, when some brother becomes a puster and he uses God's word to try to hide his puster, so you just get rid of him. Withdraw is the word.

This is a tremendous subject, this withdrawing from one thing and another. It's really the great, wonderful subject of separation, isn't it? But this is separation from things, this stuff. Let me take you through this for a moment.

Corinthians, 2nd Corinthians, chapter 6. 2nd Corinthians, chapter 6, and verse 14. We need not all equally youth together with unbelievers. Of course that's unbelievers that time, isn't it? And the emphasis is on the word youth.

And of course no believer should ever be tied up or youth in any kind of secret society or open society with unbelievers. That's the teaching of your book, whether you like it or not. I'm not too sure whether you like it or not, but I'm not worried whether you do or not.

I'm just here to teach you. Whether you like it or not is a different thing. Here's what God's saying to you, mind you, don't you get it as if I said it.

God is saying to you, we need not all equally youth together with unbelievers. That's separation from unbelief. Now, what Daniel chapter are we at? Verse 17.

Therefore come out from among them and be ye separate with the Lord and touch not the unclean things. And that's separation from unclean things. I want you to watch what I'm heading for.

Separation from unbelief. Separation from unclean things. Now, come over to Paul's second letter to Timothy and we're at the second chapter.

Second Timothy chapter 2 and do you see verse 16? But shun I don't think you need me to explain that word, do you? Shun cruel things and vain babblings for they will increase more increase unto more ungodliness and their word will eat like doth a chancre of whom is Hamanaeus and Phileas. You see, what he's talking about is untrue teachings. Are you getting this? Unbelievers, unclean things, untrue teachings.

You should shun them. You know, some of the young believers think they should go and hear them. Well, God teaches you differently.

You should do what God says to you. You should shun them. Better run and run in the back door to hear things.

Shun them. That's God's preference. Shun them.

Let it ring in your ears. Never go to hear something just out of curiosity. If you go to hear an untrue teacher, you'll get shunned.

Shun is your word. So that we're to be separated from unbelievers, not to be yoked with them, we're to be separated from the untween things, and we're to be separated from the untrue teacher. Shun.

You see down the chapter a little bit, verse twenty-two, free of so useful lust. Well, of course, those are unworthy deeds, aren't they? And there's the unbeliever, the unclean, the untrue, the unworthy. Keep away from all that.

You see, your next chapter, it says, in the last days men shall be lovers of their own selves. Verse two. And then it says in verse five, having a form of godliness, but denying the power thereof from such turn away.

So do you know what that is? That's a tribe of people gathered in an assembly, and they have a form of godliness, just a form. But they don't believe in God in a real sense. There is no power, no life there.

They're denying a very strong, such turn away of God. It's funny, you just throw it back into his face. Say, keep, we'll do as you like.

Well, we'll see, by and by. We'll see. You'd be far better to obey God.

Now, this is a tremendous thing. Unbelievers, unclean, untrue teachers, unworthy deeds. Unreal assembly.

But the thing that we're up to tonight is a non-union of justice. Of justice. I command you to withdraw from every brother, I don't want to look at you, from every brother that walketh disorderly.

You see, here's the great idea. Verse eleven again. For we hear that there are some which walk among you disorderly, working not at all but are busybodies.

Now then, those that are such, we command and exhort by our Lord Jesus Christ that with quietness they watch and eat their own bread. Do you see up the chapter a little bit? Verse ten. For even when we were with you, this we commanded you, that if any would not work, neither should each.

You see, they have been told this before. You know, Paul could see when he was at Bethlehem the night of bringing the gospel, that these fellows might as a lazy streak in the mud and they're going to twist their tooth to keep them from working and they'll lose in everybody's business. And when we were with you, we commanded you.

But you know, some of them then, like some of you now, you don't care what God says. You do as you like. Well, we don't want you in this place.

We are glad to get rid of you. And if I really knew that God has talked to somebody in here about something and you wouldn't do it, we would withdraw from you. Long as you and I knew this brother is no advantage for anybody.

My dear children, don't you come and look into this book and think you'll do as you like. Because you're not. My dear, it's a tremendous threat when God says, withdraw from that brother.

And God made it. And God certainly underlines it in his chapter. Tremendous thing.

Well, what's further? It says, verse 14, And if any man obey not our word by this epistle, loot that man, loot him, and have no company with him, that he may be ashamed. You know, I think that some people never thought they'd fall into like this. Some people just think, you know, they can listen to God's word and the bit that suits them, all that suits them, and the bit they don't want, they can throw it back in God's face.

Really, you know, you can't have real fellowship if they're going to treat God like that. This is a non-wielded brother who heard that we're going to walk disorderly. My, if you were going to walk disorderly, well then, some of us in the older group have got to put you onto the street and let you walk yourself.

The first thing they'll tell you, hope you might be ashamed. But just to guard or not, you know, the Apostle put this bit in. You see, that's what I'm thrashing at just now is Paul wanted them to be protesting faith.

You know, you just can't go on with anything in an assembly. A little laughing would soon laugh in the whole lump, you know. But he said, even though you do that, you see, verse 15, Yet count him not as an enemy, but admonish him as a brother.

If you go on preaching, you know, that's what I'm doing now. If you go on preaching now, let them know just where he is. Don't ever forget, you know, that he's your brother.

You see, he's a real saint. But he's disobedient. And he's unyielding to the power of God.

He's got the bit between his teeth, like the arch is going to do as he likes. Well, the discipline in the assembly put him out. Oh, but never forget that.

Don't count him as an enemy. You know, the thing you're doing, you're trying to get him back into fellowship. What does he promote you? I think that half-time, you know, some brother has to be disciplined.

You wouldn't think it was for to bring him back to fellowship at all. You'd think it was to throw him into the depths of the sea that he might belong forever. Only, all this wonderful teaching is to bring that fellow back into fellowship, into sight.

He's full of wealth. He's never an enemy. And you're not to treat him as an enemy.

But you're to admonish him. You're to let him know what he's doing with God's Word, time after time. You see, that being a preaching thing.

And this text is a little bit that I passed by that he slipped in, didn't he? In verse 13. But ye, brethren, be not weary. Oh, rather.

Why, sometimes when you're all up for God and you do the thing that God wants you to do and you say the thing that God wants you to say, and then you get a batter or two for doing it, my, it really makes you weary in the work, but you should never be weary up. It's quite true that I went many miles the other day and got turned at the door and got called, I suppose, everything into the bargain. But it's equally true that I'd go back tomorrow when I would.

And I would walk it, too. Fortunately, I would. Do you see that when somebody really opposes you, if somebody's unreasonable, look at it.

Ah, don't get your eye on the person too much. I'm sure you're all in a battle field everywhere, aren't you? What have you been taught? The enemy will rage, won't it? With the firing darts and guns, the world is alive, it should be heard. But, you know, if you're a soldier at all, you know exactly what the enemy's up to.

And you never get weary. And where are you? I'd go back and fish the barrage tomorrow. Brethren, it's a fish.

Don't lie down on us too easily. My ever-Lord Jesus had been easily discouraged when they threw him over the brink of the hill of his own city. When the Samaritans said, clear out, when your man spots an escape, when your man lifts up a cane and hammers it, when they whipped his butt into the ground, if he'd been easily discouraged, you would have been gone.

But, you know, he set his face to the flint and he went right through. Ah, don't be weary. And, well, consider him who endured such contradiction against himself.

Lest ye be weary and change your mind. With my eye on the land, I could take a lot more. The devil might hit you below the belt, but you don't lie on the canvas, you nippy concierge.

You just go on with the battle, that's all. Don't be weary. Do you think what he expected of the saints? He desired that the saints, betraying saints, preserved saints, performing saints, patient saints, protesting saints, plodding saints, not weary and well-doing, preaching saints, admonished him as a brother.

I think we'd better take a moment or two with this description of some sinners. Because I think that this is a tremendous statement here from unreasonable and wicked men, for all men have not faith. You see, why I want to take a moment with this, because I know that some sinners hide behind this.

You see, when we come to Ephesians, have a look at Ephesians, chapter two. You know how he describes the sinner in those first verses, that he was dead, and domineered by Satan, and worthless, and doomed by nature, but God, in verse four, who is rich in mercy for his great love, for which he loves us,

even when we were dead in sins, has quickened us together with Christ, by grace ye are saved, and has raised us up together and made us sit together in heavenly places in Christ Jesus, that in the ages to come we might chew the exceeding riches of his grace and his kindness, poured out through Christ Jesus. For by grace are you saved, through faith.

And that not of yourselves, it is the gift of God. Faith is the gift of God. And you see, some men hide behind this and they say, you know, well, I can't be saved.

Faith is the gift of God, and all men have not faith. Let me teach you younger ones something, and I don't want you ever to forget it. No matter what truth you configure, if somebody gives that truth a twist, that truth that is from man in any shape or form, he's wrong.

Now there's a lot of folks who'd like all responsibility, tip of their head, and leave their God damn near, without really having anything to do about it. It's the very same thing we were considering last week in action. So it's perfectly true that God choose me and Christ before the foundation of the world, but it's perfectly true that the choice rested with me.

Yes, of course, divine sovereignty and human responsibility run in parallel. It's perfectly true that faith is the gift of God. Aye, but it's perfectly true that God gave faith through His Word.

But why do you think faith comes to you? God hasn't given you faith. Well, it happens to be that faith comes to you by hearing, and hearing by the Word of God. Do you know why some men would think I don't believe what's written in that book? That's why.

Oh, I've seen them. These are unreasonable boys. You know, sometimes they say to me, we expect me to believe that.

Certainly we expect you to believe. Didn't I tell you about the schoolteacher who came in to see me one night in the inquiry room? And she was all disturbed in the meeting, and when I spoke to her and showed her God's way of salvation, I opened the room, shut the door, and said, there's God's way of salvation. Whosoever believes it, whosoever shall call on the name of the Lord shall be saved.

We had a look at it, you know, for a moment or two. Led it over. I could see her lips moving.

Whosoever shall call on the name of the Lord shall be saved. She said, I would like to question that. Not in here, dear.

Get out through the door and close the door behind you. I said, you don't question it in here. It was just the week that the great Manchester United football team had the horrible disaster in the airplane.

They were all sorry about that. I said, did you read the paper yesterday? Yes. Did you see how many were hurt in the plane? Yes.

How many? She told me. Twenty-one. Oh, my dear.

Did you question it? No. Well, then get out. You can believe it's an example.

But when it comes to God talking, oh, no, she's preaching. There's nothing unreasonable about the other thing. Mind the two separate things that are in that book.

Charm my soul. How did old, on land, ignorant people know that the element would melt with solvency? How did he know? How did he know that the earth and the things that are there then would be burned up? How did he know thousands of years ago? Tell me that. He's just a special man from Galilee.

Probably, in other words, they'd be come to any race. Tell me how he knew. They were only beginning to find out in 1960 that we could burn the whole earth.

That is a new way of living. And when I come to the proof that my appealing prophet sent me, the Messiah is coming, why has Christ not sent me the actual goods that Christ would throw in the trough 600 years later? The prophetic faith, believe me. When I come to the physical fact, do you remember when I had the nine hills? With all the wonders of the typology of Scripture? How to prove my faith at such an end of subjection? Well, we'll leave the prophetic, we'll leave the prophetic practical.

You see, that book changed me from being a drunkard to a priest. My dear friend, I've seen how it makes you. I've seen the worst and progress you've ever... Tell me, you big souls, is this unreasonable for you? Is it? Can you not believe God was a pity of you? You're good to hell.

I'll tell you why you don't want to believe it if you're here tonight. Because you're a wicked man. The Lord, all beauty, had written on the fly leaf of his Bible, this book will teach you to sin.

All sin will teach you to miss it. Do you know why some of your greatest scientists don't love this gift? Because they love their sin. God will have their sin.

Do you know why some men have no faith? Because they are... Do you know why that emissary from hell at the club a few weeks ago made fun of the Lord Jesus? Who is he? Because he's unreasonable and wicked. For he didn't think the cross could walk on a wire. It's a pity of him, isn't it? He didn't think the one who threw the world into space, the one who stood and it was done, the one who commanded and it stood fast, he didn't think he could do it, did he not? Yes, but there's no problem for me.

My blessed Jesus can be any more ardent believer or dear friend. The reason that God is because they're unreasonable towards the human paramedicals. If they can't believe it, they can take any stretch of imagination from me.

He's my God. And we're here tonight. Don't bluff yourself.

The reason that you're on that street without faith is because you'll not accept God's word. For if you accept that God's word, faith cometh by healing and healing by the word of God. Quite simply.

And so we've come to the end of Paul's great letters to the Thessalonians. I needn't go into that, the text a bit. I think we've batted it out enough.

But before we leave this great epistle, I would like to make one more last loving tender appeal to everyone saved personally in the book. When you think of how many times Paul has... The Lord's coming again in these letters. Every chapter through the first five, the Lord's coming.

Every chapter through the next three, the Lord's coming. When we think of how long ago, when we see the nation, when we know about... Friend, let me... You're not saved. Not saved.

I beg of you to let air, you leave this building, to take your time and listen, listen once more. That God so loved the world that He gave His Son. Was that unimaginable? Oh, how God loved us.

He so loved to do than humanity, that He sent His Son. And the more Jesus Christ, God's Son, came from heaven, and the fullness of the times God sent for His Son. He was a leader.

He was born from death. He drank potless, forkless, sinless, swine, harmless, from a gob in the world of every kind. He was a young woman of blood, skin, rugged, cold, and brought up in hell.

He is a great thing. Christ died for the ungodly. Wonderful.

He gave Himself for ransom here. And through that sacrifice He sold not for a coin but by heaven on the holy throne that God brought Him back from the dead into life for the living sinner. And the book says, truth, that truth can live, who forever believeth in Him should not perish, whatever their sin is.

Isn't that right? Truth in the fact God is truth, under Christ's name. That's right. God loves us.

I don't think we'll sing any more tonight. Let's take a moment and see at the end of this great official. Let the saints get close to God for a moment.

O God, make me a praying saint. O God, make me a performing saint. O God, make me a patient saint.

O God, make me a pleading saint. O God, make me a preaching saint. Let every honest person just take their time tonight.

Are you one of the people and you know right well you could be saved but you're just neglecting? Oh, you know right well you could finish it tonight, you could put your hand in the hand of the Lord and that you would be saved for all eternity. Give me that command. You're just neglecting to embrace God and to find salvation.

Liberate somebody here Have you been coming for God's word unreasonably just because you love your king, your wicked man? But God

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