

(Common Market) Its Power

by Willie Mullan

The Common Market will have mighty power and control over all nations, and will be led by a president who will have power to do lying wonders and subdue three things.

Duration: 59:29

Scripture: Galatians 6:12, Galatians 6:17, Revelation 13:16-17, Revelation 14:9

Topics: "Common Market"

Description

In this sermon transcript, the preacher discusses the power of the common market and the president. He suggests that the common market will have significant influence and that the president may be associated with it. The preacher also mentions the idea of a mark that will be used on people's hands and foreheads, regardless of their wealth. He refers to the book of Exodus, specifically chapter 21, to discuss the laws regarding slavery and freedom. Additionally, the preacher mentions the importance of giving thanks to the Lord and highlights the generosity of the congregation in giving to various causes.

Transcript

Two hundred and forty-four, please. Two forty-four, I to the hills will lift mine eyes, from whence doth come mine edge, my safety cometh from the Lord, who heaven and earth hath made. Two hundred and forty-four, please.

And for five Tuesday evenings past, we've been looking at this Common Market, and when you look at the map of Europe, and you can see this Common Market spreading itself over Europe, almost all Europe. You can see Germany, and Italy, and France, Belgium, and Great Britain, and of course you know that Israel has applied for membership association with the Common Market, and they have been already received. And now Greece has made applications for full membership, which would make the same.

But we have brought the magnifying glass of the Word of God to look at this Common Market. And we have found out that the ten toes of Daniel's image, and the book clearly tells us that these ten toes are ten chains, and the word that's there means ten towers, or ten rulers. We have found out by putting the magnifying glass of the Word of God upon the unity of the market, that it's not as strongly united as some of the politicians seem to think.

But I've dealt with the unity of the market. And then we looked one other evening at the policies of the market, because they're spread through several books of the Bible. And when we bring the Word of God

to bear upon the policies, we find that some of them are diabolical policies.

Seems that the devil has been in at the making of these policies, and we dealt with that one evening. And then, of course, we looked one evening at the presidency of the Common Market. We believe that these ten toes that are twiggling just now in Europe, this European economic community, or confederacy, whatever word you like, we believe that soon, and very soon, they are going to establish a European Parliament at Brussels.

And we believe that when the European Parliament is established, this book declared that out of these ten toes, or these ten toes, would rise a super bee. And it's interesting that one of the members of the Common Market said, not so long ago, it's reported, I have it in the paper here, if you care, I'll read it to you. This is what he said.

Henry Spach, formerly a member of the European Common Market and General Secretary of NATO said, send us a man who can hold the allegiance of all the people, and whether he be god or devil, we will receive him. Oh, he'll get them all right. And we looked at this character that would arise, and we saw this full-on picture of him given us in the word of God.

So that we looked at the so-called unity, and then the policies, and then the presidency, and in for two Tuesdays past, we have been looking at the religiosity of the market. And we found out that this super sinful character that will arise and take full command, as we shall see tonight, that this super bee would bring in the Roman Catholic system to be the religion of the Common Market, and whether we promise to like it or not, we've got to face the books. Because I took a whole night on looking at the scarlet woman that's in Revelation 17, and we found that this scarlet woman was the Roman Catholic system, and that she was riding the beast who is, of course, the man of faith.

And we found that that would be the religion of the Common Market for a very short period, and I wish I could get that bit off. Because I think that this European Parliament has already been discussed and it can't be far away. I believe that the president that will come may be the first president, which is the man of faith.

I believe that he'll soon organise the Roman Catholic system to be the religion of the market. But we found out that the ten toves, the ten kings, the ten powers, they will hit the whore. It's an ugly word for the Roman Catholic system.

And burn her with fire. That's in the book. So they're going to blot it out.

And then this president is going to destroy three members of the market. Wonder who they are. It wouldn't be fair to guess.

You're not allowed. I don't know. When they get here over time, they'll find out.

I would have a go at saying that Germany will be one of them. I don't think that God is going to let the German go through the atrocities. The Germans try to say they didn't know what was going on.

I don't believe it. Their soldiers guarded the trains. Their soldiers tended to get the Jews.

Their soldiers pushed these men and women and boys and girls into the gas chambers. Don't tell me some old lady in a back street didn't know. I don't think God is going to forget that.

He says, Vengeance is mine. I will repay. Now, what we are going to think about tonight is the power of the market.

This common market is going to have mighty power. And we're going to think about firstly, the power of the president. I want you to get the hold of this and see it from the book yourself.

And then secondly, and I think this is going to shock you a little bit, the might of the market will be the mark that will be used on men's foreheads and on men's hands. This will give it both power and might. I think that we know this, you know.

Let's go back to Daniel chapter 8. Now, when we go back and read some of the verses we have maybe touched on another evening, remember that we're bringing on the young folks with us and you young folks try and gather it up quickly and remember where it is and so on. Now, this is something about the president of the market. We read Daniel chapter 8, verse 23, And in the latter time of the kingdom, and you want to mark the words or the phrase the latter time, when the transgressors are come to the full.

Now, that's a mighty statement because Hitler transgressed. But remember transgressions and transgressors had not just come to the full at that time. But we're seeing things on the TV all over the world beginning to show that there's a shaking in the mulberry bushes of sin.

It says, And in the latter time of the kingdom, when the transgressors are come to the full, a king of fierce countenance. This is this man of sin. This is this first president.

I think this is president. And on the standing dark sentences. What a thing to say.

Dark sentences must come from the devil. But he understood the language of hell. This man shall stand up.

Now, here's the bit I'm underlining this evening. And his power shall be mighty. This fellow's going to have mighty power, the Bible says.

When it adds a little bit, this doctor was watching, but not by his own power. He's going to have mighty power, but not by his own power. Where's he going to get this from? All right, let's have another look at him in another place.

We're at 2 Thessalonians just now. 2 Thessalonians and up a second chapter. Paul's writing to these saints in the church of Thessalonica.

And he's trying to teach them what's going to come to pass. 2 Thessalonians chapter 2 verse 3 is saying to these believers, let no man deceive you by any means. For that day shall not come except there come a falling away first.

And that man of sin be revealed. That's the title that's given to him there. In fact, there are two titles there.

The man of sin. The son of perdition. Now, here's what it says about him, verse 9. Even him whose coming is after the working of Satan with all power and signs and take a good look at this phrase.

And lying wonders. I was preaching in Geneda somewhere when some old fellow came round and said, explain to me lying wonders. If a man deceives somebody and does something is it a wonder? Lying wonders is a mighty shame.

They're just concerned about this man just at this moment. We know that he shall have mighty power. It'll not be his own.

It'll be after the working of Satan. It'll enable him to do lying wonders. You know, in America at this very moment please take this very carefully.

I've got a mixed thought here. You said you're good to me. In some of the great healing campaigns.

Now, before I launch out remember I believe that God can heal. I would be a fool if I didn't. Oh, I'm sure that God's quite capable of healing.

I'm sure he can heal miraculously if he wants to. I'm sure he can heal surgically. He can use the surgeon.

I'm sure he can heal medically. I'm sure he can use medicine. And then I know from a long experience that there are times he doesn't heal at all.

And the boys that do the talking are left high and dry in the church because they go blind. They go lame and they go dead. And they go dead.

Oh, I believe that God can heal. But in America at this very moment in some, let me say that carefully, in some of the healing campaigns they put the big tent in New York and then they fly a plane from New York to California, 3,000 miles. And they charge around for all the down and outs and bombs as they call them on the Californian coast.

And they're prepared to give them a hundred pounds in the hand if they make the trip and do what they're told. So they bring about a hundred of them in the plane. And they tell this old fellow, now you, you're going to walk up in time tonight with a white stick and you're blind and you're going to be asked questions, you've been blind from birth.

And this old fellow's quite prepared to do this. And so he staggers up the aisle with his white stick. And somebody has to get his arm to take him up the steps.

And there he stands before this mighty audience. It's packed, thousands of people. And then the preacher says, have you been blind from birth? He says, yes, sir.

And then he just touches him. And the stick goes. And he can see.

And if you were in the congregation, you know what you would do. You'd be blind. And it's the devil.

And it looks like a wonder, but it's a lie. Now, I could go into lying wonders for you, but then that's not my subject, is it? And just after the power and the might that this character has, let's go to Revelation. We're at Revelation 13.

And all of us need to be very careful that we're not being lost. That's why we turn the pages over and you can look at them and see. And that's why people come from far and near.

Yes, here we are again and here's this character. We're at chapter 13. And look at the last phrase of verse 3. Just want to get round to the power.

All the world, that's a big phrase, wondered after the beast. And they worshipped the dragon which gave power unto the beast. That's where they got the power from.

You want to know who the dragon is, look again at verse 9 of chapter 12. And the great dragon was cast out, that old serpent called the devil and Satan. Why, the Holy Ghost has put all the words in.

Serpent, devil, Satan, dragon. You know who that is. Yes, it's the devil that's working with this man.

This superman that's going to arise on this very market that we're in. Yes, he's going to have mighty power, not his own. This power will enable him to do lying wonders.

This power is the power of the devil. He's going to be supercharged continually, body and soul, by the power of the devil. He'll be a mighty thing to handle.

Now, I've put out a whole lot of headings that I don't want to sort of shake up tonight, but you look at them with me. You'll find that he has power to subdue three things. Now, we've looked at that at the night gone by.

And you'll find that he will have power to speak against God. You'll find that he will have power to war against the saints and power to destroy the holy people. And when we're thinking of that day and hour when he will be upon this planet, and we talk about saints and the holy people, we're talking about the tribulation saints, not talking about the saints that are here now.

You see, before this man is revealed at all, Christ must come and take his church home. If we can see the tolls trickling, if we can hear the rumblings of them about to set up the parliament, how near we must be to being removed from this place. Mind you, the saints are rising to meet the Lord in here, and they can keep all stuff.

And we're over-like them. And we say to you, this is not my home. I've got a city that has foundations whose builder and maker is God.

Yes, you can see this little mighty phrase that I found. You see, in the midst of those, the power to do according to his will. That's a mighty thing.

Let's go to Daniel chapter 11, just to make sure that we're quoting correctly. Daniel, and we're at chapter 11, it says in verse 36, Daniel 11, verse 36, And the king shall do according to his will. Ooh, it's there all right.

He shall exalt himself and magnify himself above every god and shall speak marvellous things against the god of gods. That's what I was trying to tell you in this little passage before you on the notes. He has power to speak against gods.

He will do according to his will. You see, he'll have such power that no national force will be able to resist him. Oh, no, he'll be able to manage them.

And certainly no political machine will be able to remove him. And certainly no rebellious crowd will be able to take him on or surprise him. He's got to do according to his will.

He's a mighty character. It says, power to change times and laws. That's in the very same book of Daniel.

You know, I think that when it comes to take absolute control of this market, the whole world has to bow its feet. There'll be no more Christmas. You don't expect them to keep Christmas, do you? There'll be no more Easter.

And the governments of this world are working at this moment to remove Pamela and every other kind of notes. You'll get the credit card. And you'll not be able to keep the sock with the money below the bed.

It'll be no good for you. The sovereigns and the silver and the smelly sock will have to go. Finished.

Yes, somebody was saying to me, why we shouldn't keep too much. I said, no, give it to the bunchers. What are you thinking about? Yes, now he's going to change times and laws.

It says he will have power over all kindreds and tongues and peoples and nations. He's going to have mighty power. You know, he's called the man of sin.

I think it's put him to remind us of two things. He's just a man. Don't let's make any mistakes about that.

He's a man. He will be born of a woman. But when it says man of sin, it seems to intimate that the whole man will be taken up with sin.

That his whole body will go after sin. That his complete mind, when you take his imagination and his memory and his understanding and his affection and his will and his soul, every particle of him will be ruled after sin. And he'll have power to do what he likes.

And it will always be sinful. Yes, he's called the son of perdition. And so was Judas Iscariot.

I know that. Yes, when Judas Iscariot was called the son of perdition, it just meant that he was totally corrupt. I never get it wrong.

It wasn't that he couldn't be saved. It was that God knew he wouldn't be saved. And you always learn the difference between couldn't and wouldn't.

And then God knows, because this is the foundation of God, his knowledge. The foundation of God's standard. Sure, God nor said that to him.

You know, it's the full knowledge of God that lays the foundation for our predestination. Some of the tight scholars come to argue with me about predestination and election and sovereign choice. Look, you're starting at the wrong place.

Pretend you're only starting in the middle of the subject. You're not allowed to do that. You see, we're predestined according to his full knowledge.

Whom he did foreknow, he also did predestinate. Let's get back to the full knowledge. When Peter's writing about election, he says, I'm elect according to the full knowledge.

Oh God foreknew all about me. You wouldn't like to tell me he didn't know. What a God that would be.

He knew that I would be born on a back street. Knew I would be brought up in a family where I'd be looking for bread. Knew I would go to school on my bare feet.

Knew that I would become a drunkard. Probably the greatest one in the town. He knew that one day I would get saved.

Yes, he did. And according to his full knowledge, he predestined me. What's wrong with him? Oh, friend.

You see, this man is called the son of perdition because he's not only totally sinful, he's totally corrupt. He wouldn't get saved. Take care it doesn't apply to you.

Maybe you could be saved this night, but take care. Maybe you wouldn't be saved tonight. Maybe you wouldn't be saved tomorrow night.

You may go to perdition. Yes, what a character, sinful character. Now, I want you to get the hold of this.

This is the power that will appear and govern and direct and control, energize. This is the power of the president. Now, I want to switch on to the might of the market.

Let's go to Revelation chapter 13. Book of Revelation, and we're at chapter 13, and it says in verse 7, and it was given unto him, we're talking about the same character, to make war with the saints, and they must be the tribulation saints, for the saints of this dispensation will be gone, and to overcome them. Power was given him over all kindred, and I think the word to overcome them should make you differentiate between them and the church.

For when Jesus Christ said, I will build my church, he also said, the gates of hell shall not prevail. All fear of the devil defeating the church. I read the big article tonight, just in the newsletter, or out of the newsletter.

They're trying to get people into churches. They don't know what to do. They can't get them in.

This is Tuesday in a barricaded time. We haven't any more. Because we're teaching them the truth, the blathers that some of them are talking, no wonder folks wouldn't even hear it.

We fellows would write a letter like some of them preachers would get called into the mosque. Ah, don't worry yourself. I'll say what I like when I'm here.

He's always there. Him and I will be here to finish. No bachelors.

I'm doing my best to get him a woman. Yes, now let's get on with it. You see, it says here, verse 7, we're at the end of the verse, and power was given him over all kindreds, and tongues, and nations, and all that dwell upon the earth shall worship him.

You see, they questioned me on this. They said, this is the president of... Do you mean to say the communists will bow? Yes, sir. Do you mean to say the Chinese will bow? Yes, sir.

That's what this book says. Listen to it again. And all that dwell upon the earth shall worship him.

The phrase before it was, and power was given him over all kindreds, and tongues, and nations, and I'm trying to sound the air. They could argue with him. Now, he must have some way of doing this.

This is not easily done. Now watch this, verse 16. And he causes all, both small and rich, and all means all here, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, that no man, no man, remember means no man, might buy or sell, save he that had the mark.

So the moment that they can engineer this, then I'll tell you the communists will have to bow, because he's going to control the markets of the world. Now, this marks very interesting, isn't it? Do you know anywhere in this book where they put marks on people? Oh, well, I'll show you a few. You're out for the night, aren't

you? Yes, let's go way back to Genesis, chapter 17, Genesis 17.

And when Abram was ninety years old and nine, ninety-nine years of age, the Lord appeared to Abram and said unto him, I am the Almighty God. Walk before me and be thou perfect. I will make my covenant between me and thee, and will multiply thee exceedingly.

Verse 6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and I'll feed us to thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee. And I will give unto thee, this is the God that's making the covenant, I will give unto thee, and to thy seed after thee the land wherein thou art a stranger, all the land of sin.

Does God mean that? Some of the boys that come here argue with me that the Palestine was never given to Israel. It's a pity. You should go home, you know, leave your job and go back.

Don't you think I won't take it out on you because I will. When a wee, small, tiny thing comes up and says to me God never gave them Palestine, sure I've got about a hundred packs that I can open up. Sometimes I feel like lifting them and throwing them through the roof.

Oh, you get fed up with this emptiness. All right, we're reading the book now, you're right, you've got your nice cloth on it. I hope you know what Canaan is.

Oh, will I catch you or not? Oh, this is God talking to Abraham. I will give unto thee, and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan. Watch this, read this.

For an everlasting possession. And I'll tell you, neither the Egyptians, nor the Lebanese, nor the Arabs will take it from them. An everlasting possession.

They will not take it from them. They give them an hour or two of trouble. And all the diddling that Kissinger can do won't take it off from either because I'm on the side of the boys who take feet diddling.

I wouldn't trust them because we've got a lot of boys about us but not much better. Don't push me now, don't push me. That's right.

Okay. Alright. Now watch this.

I'll say it over again. I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession. I will be thy God.

And God said unto Abraham, thou shalt keep my covenant, therefore thou and thy seed after thee in the generations. And this is my covenant which he shall keep between me and you and thy seed after thee. Every man, child among you shall be circumcised.

So, that was a mark on their flesh. That sealed it, didn't it? And I will tell you every Jewish boy is circumcised. It doesn't make a matter whether rich or poor.

That's the mark of the nation. Got it? Okay. Right.

Let's go to the book of Exodus. Chapter 21. Next book, Exodus 21.

Verse 1. Now these are the judgments which thou shalt set before them. God is talking to Moses. If thou buy in Hebrew sevens, mind you, it's sad that there was slavery in those days.

If thou buy in Hebrew sevens six years, he shall serve. And in the seventh, he shall go out free for nothing. That was the law.

If they did buy them, they couldn't keep them any more than six. Here's the law again. If he came in by himself, he shall go out by himself.

If he were married, then his wife shall go out with him. If his master have given him a wife and she have borne him sons or daughters, the wife and the children shall be her masters. He shall go out by himself.

Take them off. And if the servant shall say plainly, that's at the end of six years, I love my master, my wife and my children. I will not go out free.

Then his master shall bring him on to the judges. He shall also bring him to the door and on to the doorpost. And his master shall bore his ear through with an oar.

That's another mark. That's a mark again on the flesh. Now that's the mark of adoration.

You must get it this time. You know it's just his love for his master and his wife and his children that makes them subject to this. If you have your ears pierced, dear, tonight, if it's out of love for your Lord, it's okay.

But I don't know where you were told to do it. And if it's just for show, dear, I think you'd better learn to leave the world behind. On to the trading in somebody's stores.

That's what I'm here for. I don't need to see you. Yes, this is another mark.

Here's another one. In Exodus 29. Book of Exodus 29.

And it's talking about the high priest and his sons and the garments. We spent many days in this place talking about the glorious garments. Verse 4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation and shalt wash them with water.

And thou shalt take the garments and put upon Aaron the coat and the robe of the ephod and the ephod and the breastplate and gird them with the curious girdle of the ephod and thou shalt put the mitre upon his head and put the holy crown upon the mitre. And it says here. Verse 19.

And thou shalt take the other ram and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt and then shalt thou kill the ram and take up his blood and put it upon the tip of the right ear of Aaron and upon the tip of the right ear of his son and upon the thumb of the right hand and upon the great toe of the right foot. This was another mark.

You see the tip of the ear and the tip of the right thumb and the tip of the right toe had to be marked by blood. You see these were God's servants and this is the mark not so much of the nation or the mark of adoration even. This is the mark of dedication that they'll walk and they'll work their hands and they will because they'll be listening to every word from God and they'll walk and they'll work and they will will be absolutely given over to God and I don't think you can serve the Lord unless you do it.

You need to give them your feet and your hands and your ears. Yes, that's the mark again. You know, here's a very interesting one.

Let's go to Galatians. Letter to the Galatians. It would take time to sift this one out a little bit but I think you'll get it and I'll try and do it quickly.

Paul is writing to these saints at Galatia and they're being troubled by Judaizers who want to bring them into the temple and to make them vow to some of the old Jewish traditions. And here's what he says. Verse 12 of chapter 6. We're at Galatians 6, verse 12.

Those of many are desired to make a fair show in the flesh. They constrain you to be circumcised. That's these preachers that came from Judaism.

Only lest they should suffer persecution for the cross of Christ. You know they wanted these fellows to swing in with Judaism so that they wouldn't get into trouble from the temple. Ah, you can't do that.

You can't run with a hound and you can't run with a hare and hunt with a hound. You'll have to take your stand somewhere. He says, for they themselves who are circumcised keep the law.

But desire to have you circumcised that they may glory in your flesh. And then he comes out, Lord, but God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. For in Christ Jesus neither circumcision availeth anything, not on circumcision, but a new creature.

Ah, these rituals don't count. And as many as walk according to this rule, peace be on them and mercy. And upon the phases in the original, the true Israel of God.

And then he said quickly, from hence let no man trouble me, for I bear in my body the marks. I don't think many of us have marks for sure. I think a whole lot of the Christians dodge the issue.

Up the factory and you're frayed and closed. When your turn comes to speak up for Jesus, do you become a dummy and keep to say something? No, you escape all right. But we look back at the Covenanters.

The old Heather Hills of Scotland were stained with the blood of men who would make a budget. They would need to try standing up. We might take a mark or two home to heaven.

I want you to get this one. This is rather the peculiar one. We're at Ephesians chapter one.

You must be just there. Ephesians chapter one. And he's talking about Christ in this first chapter.

In verse thirteen he said, in whom ye also trusted. After that he had the word of truth. The gospel of your salvation.

See, there's that phrase again. The gospel of your salvation. You see, it's the word of truth.

If you take it backwards it's easier. The gospel of your salvation is the word of truth about a person whom you can personally trust. Hear that? Is that why you get saved? You see, the gospel of your salvation is just the word of truth that brings before you a person who came to live and die and rise again as your saviour.

And you can personally and experientially trust them by faith as your own personal faith. That's the whole thing in a nutshell. Now watch what it says.

In whom ye also trusted. After that ye heard the word of truth, the gospel of your salvation. In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.

Oh, what a mark that is! That marks you as the Lord, you know. That's the mark for this dispensation. You see, you're sealed with the Holy Spirit of promise.

You know, the day that when I arrived, I ventured. They can remember it well. On Christ's atoning blood the Holy Spirit entered.

And I was born of God. Now that's the mark of salvation, isn't it? You get the marks also, the mark of the nation. And the mark of adoration.

And then the mark of preparation. The mark of consecration was the high priest. Then the mark of persecution was Paul's one.

And then the mark of salvation. See this mark that we're talking about tonight, let me tell you it's the mark of domination. Now let's go back to Revelation 13.

Let's just see it through just now. You know, some people think, in fact the man argued with me once, the way often they follow lose, that even if he was left behind, and even if Christ took the church, and even if he bowed to the Antichrist, and even if he got the mark on his hand, or on his forehead, that eventually he could come upon his knees and plead for mercy and get saved. And I said, no you can't, you know.

He said, there's no way you can show me it. I'm afraid there is, or I wouldn't have said you can't. And I don't want to just say you can't to anybody.

I'll have to know where it is. Now look at this again. Verse 16.

He caused us all, both small and great, rich and poor, free and wrong, to receive a mark in their right hands, or in their foreheads, that no man might buy or sell, save he that had the mark, or the name of the beast, the mark of the beast, or the name of the beast, or the number of his name. Now if you just go to chapter 14, and you go on down the chapter to verse 9, John is watching the angels here, and he says, The third angel followed them, saying with a loud voice, this is what the angel said, If any man worship the beast and his image, and receive his mark in their forehead or in their hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the Holy Angel and in the presence of the Lamb. And is that correct or is it not? That's the mark of damnation.

Friend, I believe with all my heart and soul that Jesus Christ is about to come again, a believer. I know the world doesn't believe. I believe that some of the believers don't believe it.

Unbelieving believers. I'll tell you this, Jesus said, I will come again. Paul said the Lord himself shall descend.

He will come. And the saints will rise. And those who are left behind will either have to bow to the beast or die.

Are you not saved in this meeting this evening? I'll tell you if Jesus Christ comes and takes this church home, you'll be left in bed somewhere and you'll have to bow. And they'll put a mark on your head. Now next Tuesday we're going to look at the finish of the market.

For the Lord will finish it. It will be smashed. I haven't any doubts about that at all.

That it will be smitten and it will be smashed. And the Lord himself will take it over. Let's sing a couple of verses.

Just a couple, I'm afraid. 178. Jesus is coming.

Sing the glad words. Coming for those he redeemed by his blood. And we're singing the first and the second verses.

Now let me say this to you. Every year at the Bible class here, when it runs a year, and it has run more than a year because of my fault. At the end of the year we say that you should thank the Lord in a tangible way.

Now we're not looking for money for us. Just let me correct that. Last year, every week, this little assembly here, it gave 178 pounds away per week, sir.

That's what we're given. And we'll be given more this time. I've given to a school in Canada.

I've given them about 5,000 pounds this year already. Yes, I'm not keeping it. Now we are going to ask you in the Lord's name to give us a thank offering.

Now we may give it to the orphans. I've got a lot of orphans. We'll give it to them.

Or we may give it to some missionaries. Pat Harrison's in a tight corner just now in Eritrea. We have a letter of it in the Bible.

Camden, way out in Eritrea. Big laughs from Union Street. Tell the old guys, sir.

Or we may give it to somebody else. We give it to the spastics on one occasion. Oh, we're not too worried what you're saying.

I'd like to help them. Now you think about it. We'll take it in the Lord's name.

And we've got a lot of orphans. You should see them all when they arrive here. There's about 14 of them.

And I'll tell you, if you'd lose a hippie among them, you would be a good man. They will direct affairs. I haven't a say in it.

Nothing to do with me. But if God has blessed you, then look for that sock. You'll get something out of it.

Two verses only. First and second. 178th, please.

Ooooooooooooo Pass us now in Thy Shear, Take us to our homes and chastening, With glory by Thy Name. Amen.

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