

(Depressed Disciples) False Teaching

by Willie Mullan

Willie Mullan explores the various types of storms believers face, emphasizing the importance of faith and discernment in overcoming challenges posed by false teachings and spiritual warfare.

Duration: 53:37

Scripture: Job 2:7, Psalm 91:1-2, Psalm 91:4, Matthew 6:33, 2 Corinthians 1:8-9

Topics: "False Teaching"

Description

In this sermon, the preacher discusses the current state of the world and how it reflects the perilous times mentioned in the Bible. He emphasizes the storms and challenges that people face, comparing them to the disciples in a boat during a storm. The preacher encourages trust in God's protection and redemption, using the analogy of being safely abiding under His wings. He also references the story of Job to highlight the importance of recognizing God's sovereignty in the midst of trials. The sermon concludes with a reminder of the prophecy in 2 Timothy about the last days and the need for believers to support and encourage one another.

Transcript

541, please. Just two verses, first two. Under his wings I am safely abiding, though the night deepens and tempests are wild, still I can trust him.

I know he will keep me, he has redeemed me, and I am his child. 541, just the first two verses, please. Under his wings I am safely abiding, though the night deepens and tempests are wild, still I can trust him.

I know he will keep me, he has redeemed me, and I am his child. Now tonight we're back at this mighty matter of depression, and we're going to look tonight up at storms of life. And when I say the storms of life, I just don't mean storm after storm.

I mean different kinds of storms, because there are so many different kinds of storms in life, and I want to sort of identify them for you this evening. You see, in the natural mellum around us, there are many kinds of storms. You hear the word tornado at times on the TV, and if you look at it properly, you'll find it's a Spanish word.

Of course, you would know by the look of it. I know nothing about Spanish, but I know it's a Spanish word. And if you look at the dictionary, you'll find it's a Spanish word.

And it's a Spanish word that means the storm going round in a whirl. It's a whirlwind, this tornado. But it's so strong that it can lift houses right out of the foundation and pull them into the air.

And we never experience this part of the world at all. But there are parts that experience these tornadoes. Then, of course, the word hurricane you've heard time after time.

It's a Caribbean word. Because hurricanes, sometimes we say it blew like a hurricane last night. Oh, it did not of the kind.

That's just the way we talk. These hurricanes come across the Caribbean, and they leave everything flat. Just absolutely flat.

And if you happen to be living in the path of the hurricane, as they say, then everything's down. And, of course, there are cyclones. And a cyclone is the storm blowing round a centre of low pressure.

There's a whole centre of low pressure, maybe for 20, 30 miles, this low pressure that is in there. And this cyclone is going round it, and around it, and gathering speed all the time. And if you're in the line of the cyclone, then that's why it's called cyclone, because it's in a circle.

And it's a terrible thing. And we need to know about these sort of things. And then, of course, you do know that there are snowstorms and sandstorms.

They're not only different kinds of storms, but they take place in different places. Well, you can't have a sandstorm very well up in Iceland, can you? It doesn't happen up there. And they don't have a snowstorm in the burning sands of Egypt either.

So that you've got to know something about the storms. There are different kinds of storms. And then there are storms that only take place at certain times, and only take place at certain places.

And there are storms that can be seen afar off. In fact, they can be seen days ahead, and you can prepare to meet them. And, of course, in this land of ours, we know about rainstorms and thunderstorms.

So that in the natural realm, there are different kinds of storms. But let me say to you that it's the very same in the spiritual realm. If you're saved, and you're born again, then there are storms in the spiritual realm.

And there are different kinds of storms. And they take place at different times. And, of course, you can run away and hide.

You can find shelter. You can dodge the storm, they say. So I want to talk to you about these storms in the spiritual realm.

And I want to identify them for you. And then I want to specify what they can do. I want to go into that very carefully.

And then I want to amplify how we can overcome, even when the storms of life are raging. Because we must learn how to be victorious. You see, in spite of distress and famine and war and peril and so on, our Lord Jesus can make us to be more than conquerors.

So this is what we're doing this evening, looking at the storms in the spiritual realm, and identifying them and specifying what they can do, and then amplifying for you just how you can overcome. Now, let's begin this evening with identifying the storms just now. And let's begin at 2 Corinthians, under chapter 11.

You see, there are storms in life. And we who are saved by God's grace, we must call them satanical storms. Because Satan is there in person, and he's ordering affairs, and when Satan comes, I can tell you this, the storm is really terrible.

Now, let's get this before we go any further. We always talk about Satan did this, and Satan did that, and Satan did the other thing. And I think that very few of the saints of God ever met Satan face to face.

Very, very few. Now, I'm quite aware, you know, quite aware, that all the saints, every one of us, old and young, that we wrestle not with flesh and blood, but against principalities, and these are demon princes, and against powers, and against the rulers of the darkness of this world. We're meeting them all the time.

But we must differentiate between the army and the boss of the army. We must see Satan just for a moment. And very few have met him, you know.

In fact, if you go through the Bible, you'll find just a few have met him. Remember, he is not omnipresent. I think this is where the teaching goes wrong.

Some people seem to think that the devil can be in America, and he can be here, and London, and everywhere else at the same time. Not on your life, he can't. He is not God, or anything like God.

He is not omnipresent. He is a real personality, and a mighty force, with subtlety, and energy, and activity, that we just can't measure. But not many of us have met him.

It might surprise you that the first ones that met him were these, you see. So that's why I'm here, and it's 2 Corinthians, chapter 11, verse 2. For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. He's talking to the saints here, and he's thinking about all the saints that we might be presented as a chaste virgin to Christ.

But I fear, he says, I fear lest by any means of the serpent beguiled ease through his suppleness. And when some of these sort of clever cloaks from the university tell you that the first chapters of Genesis are all nonsense, you'll remember this one. A fellow said to me, there was no Satan, and there was no Eve, and there was no God, and when I turned this up to him, he had never really seen it.

Paul is writing on the inspiration here. And the Spirit of God is inspiring him to write. And he's saying, lest by any means of the serpent beguiled ease through his suppleness.

He's saying, for your mind should be corrupted from the simplicity that is in Christ. Now I want you to notice the word beguiled. You see, when the devil met her, he didn't have it all his fury that day.

Oh no, it was like the south wind blowing south. It was a beguiling wind. But he did meet her, you know.

And I think that most of you know this, that David, King David, the shepherd boy, the king of Israel, that he met Satan. And that's most interesting, you know. Because you know, this fellow had a drink too, and when he was just a lad, out tending the sheep on the mountains, you remember the lion came, and then he went after the lion and slew the lion, and then the bear came.

And then you remember when he was just a stifling, that he went down to see the brethren of the war front, and Goliath came. That's very interesting, you see. Because as you take the animals, metaphorically, the lion, it's a metaphor of the devil, because that's what Peter says, the devil goeth about as a rolling lion, seeking whom he may desire.

And in one of the sermons, Satan is like the great bear out of the woods. And of course, Goliath, in a sort of picture, where he was a picture of this fierce, subtle, diabolical character that meets some of the saints of God. Oh, but David didn't only meet this symbolical, metaphorical thing.

He actually met children one day. And in this book it says, Satan provoked him. Satan was working hard with him, provoked him to number the people.

In one of the other books, in 2 Samuel, it says that Satan moved him. For the wind's blowing just a little bit more safely now. Not the south wind blowing softly.

There is pressure coming upon him, and it's satanical. We should know that our Lord met Satan. Yes, he did.

In the wilderness, after fasting for forty days and forty nights, I preached once upon a time in this place, long before I came here, at a conference one Easter Monday, I think it was. And I preached on the warrior who slew a lion in a pit on a snowy day. One of David's mighty men.

And you see, he met the worst of enemies alive, in the worst of places, in a pit, at the worst of times, on a snowy day. And our Lord met the worst of enemies in the worst of places, in the wilderness, at the worst of times, after forty days. And you'll find that the blast here has all the capacity and energy of the devil behind it.

But I don't think you know that we see the true fury of the satanical storm until we come to Job. Oh, he met Satan, all right. You remember about it.

We don't want to waste time with it. How that Satan came and begged God to let him touch Job. And you remember that in twenty-four hours Job lost seven sons and three daughters.

What a horrible day it was. And you remember that he lost seven thousand sheep. And I don't think that we are capable of imagining this if you could see the fiendles lying with sheep as far as you can see.

There are seven thousand of them and they're all dead. I know there are farmers here who know better than I do about things. And I'll tell you if you had a dozen sheep dead in the morning you'd nearly go off your mind.

But we're talking about seven thousand of them. And we're talking about seven thousand sheep and then three thousand camels. Can you imagine three thousand camels all lying dead? Then into the bargain he touches Job.

He came to him here and touched him. Yes. And from the crown of his head to the soles of his feet he's covered with boils.

Not just boils as we know them. It's an old Far Eastern disease this and it's recognized by the doctors. It's a thing called elephantitis.

And it's stinking into the bargain. And the full fury of the blast has come. And I don't think we need to waste much time about it because we may never meet him at all.

There are only a few folks in this whole group here who have met him face to face. But there are satanical storms. And there are tyrannical storms too.

Let's go way over to the Acts of the Apostles. And we're at chapter twelve. The Acts of the Apostles.

Chapter twelve. Now this is what I call tyrannical. It's just a little bit different and you'll see it.

Verse one. Now about that time Herod the king stretched forth his hands to vex Satan of the church. That was the whole idea.

And he killed James the brother of John with a sword. You remember these three who were always with the Lord. Peter and James and John.

How well he killed James the brother of John with a sword. Just took his head off. And because he thought pleased the Jews it didn't only please him to vex Satan of the church.

But because he thought pleased the Jews he proceeded further to take Peter off. So he arrested Peter and put him in prison and you know about him being in chains and all the rest of it, don't you? I think for the young people I must take a moment here to say you would need to know these Herods in this book. As I hear the young folks and they all get mixed up in the Herod.

They're like the Marys and James. There are seven different folks called Mary and seven different folks called James. Well there are one or two or three or four Herods too.

And you need to differentiate. You remember it was Herod who was going to kill Mary's first born child. And then they have to take the baby Jesus away down into Egypt.

Well that was Herod the Great. If you can sort of remember that, that was Herod the Great. And then of course there was a different Herod who took the head of John the Baptist.

You're bound to know of this one because when Joseph and Mary was down in Egypt they heard that Herod had died. Or that Herod was dead. Now the one that took the head of John the Baptist is called Herod the Patriarch.

How do you differ in here? This is Herod the Great. And then there's Herod the Tetrarch. Now this one that's here, the next twelve, is called Herod Agrippa.

And it's called Herod Agrippa the First. Because when we get Paul into the picture he came before Herod too. And that was Herod Agrippa the Second.

But you'll find out that these Herods were all great servants of the devil. And when the devil wants to vex the church he can always get a terrorist somewhere. Easily.

There are plenty of them around you. And there are certainly plenty of them around Lourdes. He can easily get a terrorist.

And he would have taken the baby's life. Yes, he did take the head of John the Baptist. And he took John's head off.

And he was determined to take Peter's head off. And he can always get one of these to do his dirty work. And when you get somebody who will do the dirty work of the devil he's a terrorist.

And this is a tyrannical storm. And don't think that you'll always be out of it. Because you would never know what would happen in the three provinces of ours.

Who would get into power. And they would let you see who they are. But Satan's behind it.

But that's tyrannical. We're just looking at the different kinds of storms. And you can see it's tyrannical and tyrannical, can't you? Now, I want you to look at this one.

This is personal. And that's just a little bit different. Let's go to Galatians.

And we're at Galatians chapter two. And Paul is writing these great letters of the Galatians. And it's all about false teaching.

Now, I believe that there are so many things come in life to depress people. You see, we were looking the other week at evil speaking. And this evil speaking depresses some of the saints of God.

And I was showing you how to handle that. And then tonight we're looking at the storms of life. And these storms come and they depress people.

And we need to know how to handle them. Well, you know, false teaching is something that comes to depress people. And false teaching is always like this, you know.

When somebody gets saved and they're really thrilled with God's salvation. And Paul talks to these Galatians, where is the blessedness? Oh yes, they were once really happy and on their toes. But they have lost the happiness.

And they have lost the true false teaching. Because they'll always get somebody coming along and saying, you know, Trusting in Christ is not enough, there's another thing over here. And there are so many of these other things.

Rome brings a lot of them in. And the cults bring a lot of them in. And there are so many of them and I'll deal with them for you next week.

Show you how this false teaching comes in to disturb you. And make you unhappy. How do you lose the blessedness of your salvation? Yes, well, Paul is talking to the Galatians here about this false teaching.

And this is what it says here. It says in verse 11, we're at Galatians chapter 2 and verse 11. But when Peter was come to Antioch.

Now let's get the hold of this. This is Peter. And he's coming from Jerusalem.

And he's coming right past Galilee. And he's turning over here towards Damascus. And he's coming to a place called Antioch.

It is Antioch in Phrygia. Because there's another Antioch and it's in Phrygia. It's in Asia Minor and you've got to know where they are.

And we need to know the maps too, you know. Otherwise you'll make a mistake. So Peter came up to this little assembly at Antioch.

And I think Paul was glad to see him. And it says, when he was come to Antioch. I withstood him to the face.

I want you to get that. For this is a personal storm now. And you can dodge this if you like.

And go and hide. And don't stand up for Jesus at all. And be the coward.

Oh, this is what Paul was made of. He says when he was come to Antioch. I withstood him to the face.

And that would tell us tonight that Peter wasn't recognised in those days as the first Pope. If he was, Paul didn't give proof of it. I withstood him to the face.

I want you to get this little bit. Because he was to be blamed. There is no argument here.

Peter was to be blamed. He's at fault here. Sometimes when the fellows have talked, you know.

You're not kind to them at all. If you just play this easy going, never mind soccer business. You need to stand up, you know.

And be a man. And take this storm. Just where it should be took.

It's a personal thing. That must be done. It doesn't make you popular or anything like that.

You see, these two men were going to differ now about policy. It was very serious differencing. You see, he was to be blamed.

You know, on the day of Pentecost, that Peter was filled with the Holy Ghost. Don't you know that? See, I hear a whole lot of hype about second blessing and baptism with the Spirit and being filled with the Holy Ghost. Oh, what hype I do here too.

You know, I saw a pamphlet once. It was a little thing doubled in two like this. And it had got a page here.

And it said, Peter before he was filled with the Holy Ghost. And then it says here, Peter after he was filled. It gives us all the details.

And it says, Peter, before he was filled, before he was baptized, some of them say. He was afraid. He was afraid of the little maid who said, you're with him, aren't you? He was afraid.

Peter after being filled, he was never afraid. That's a lie. You can throw that in the fire.

This is 16 years after Pentecost. When he comes tripling up to Antioch. It's 16 years, I tell you.

Don't talk twice like that to me. That's just silly old tripe that's preached at some of the meetings. And it's a lie from hell.

And it deceives young people. They're making you go after something that will make you a sort of half angel. Well, well, Peter was no half angel.

16 years after Pentecost, here he is. He's to be blamed. He's not filled with the Holy Ghost this day.

What? Just what he was to be blamed for? Verse 12. For before the treason came from James. That is, before the treason, Jews came from James.

James was down at Jerusalem. And Peter came up to Antioch. And he had a good time up there.

And then you see some of the other Jews came from James. For before the treason, Jews came from James. He did eat with the Gentiles.

But when they were come, he withdrew and separated himself. Healing. Them which were of the circumcision.

And then they tell you that before Pentecost, he was afraid. And after Pentecost, he was never afraid. And that's below me.

He was afraid this day. You see, this is this old fact that we have for this very day, you know. Some dear brethren in this hall tonight.

And God bless you. And God bless you for not being afraid to come. You see, some of them, they would love to come.

Oh, they were afraid. Oh, they wouldn't be coming yet. Because some of the brethren would have something to say to them.

Oh, but they're sniffing around for the torch. And they've got more tapes than I have. Belonging to me, of course, they do.

Yes. You know, I'll be tempted to break out here in a minute. I'm getting half tempted now, and it only takes half tempting for me.

You see, there's a man in the town here. And he said to a certain folk, he said, you know, more is not safe at all. Good for him, he knows it all.

Well, he doesn't put me off of sleep or anything. He's just an old pharisee called Brethren that I haven't very much time for, I may as well tell you. He says, more is not safe at all.

He told so many people. I never bothered my head. I can put that behind me and go on.

Oh, but we were sitting at our Christmas dinner one Christmas. Nigel's there, he's here now. Donald, we bring them all home at Christmas.

Come home, Nigel, I'll talk to you anyway, so you might as well bring them. And a knock came to the door. A strange man at the door.

And I know by his voice, he's a Scot. I said, you're from Scotland. He said, look, I know it's Christmas Day, and I know you must be out in your family and all.

I don't want to waste... I want some tape for long tape. He says, are you living in the town? He says, I live with Thornton. Oh, this was this man.

This man who said I wasn't safe. I said, you go to them. He said, you know, he's my brother-in-law.

And he has about a thousand tapes of yours, and that we covered, he says, and he wouldn't give me one of them. A thousand tapes of a fellow that's not safe. It's a wonder the house didn't blow up on him.

Oh, that's height that we have to put up with. You see, this is what was doing Peter damage. He was a fraud.

My God, you don't live for your brethren, do you? Surely we live for the Lord. And here he is. And he's afraid.

You see, for before the churchman came from James, he did eat with the Gentiles. He could have a jolly good night with the Gentiles. But when they were come, when these Jews were come, he withdrew and separated himself, fearing them which were of the circumcision.

That is the Jews. And the other Jews assembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. Do you see the big word dissimulation? It's just the word hypocrisy.

It's the same word looking up in the dictionary. But when I saw that they walked not uprightly according to the truth of the gospel. This is not that that matters.

He's trying to show me what's up here. You need circumcision now. That's not right.

That's like what we'll be at next Tuesday, or you're spared. But here's the thing you need. My God, when you put something behind the cross of Christ, you are far away from the truth.

If it wasn't finished, John, then I think you're finished. But we'll take time to do it next Tuesday. Only I'm just up for storms now.

This is a personal thing. Many a time I've got into trouble, you know, just by standing up and just taking somebody just face to face. Do you know anything about it? The Lord looks for folks like that.

Useful to him. Now that's a personal storm. Comes in life sometimes.

Have a look at this. This is Acts chapter 20. The Acts of the Apostles, chapter 20.

And this is Paul at verse 17. Acts 20. I'm from the lepers.

He's sent to Ephesus. He's sending over to Ephesus. And he's calling the elders of the church.

Mind you, they had elders in the church at Ephesus. They were part of the government of the church. We've got seven elders who are co-equal with me.

I am one of the elders. And when Peter was writing his epistle, he said unto the elders, I write to them also an elder. And the church needs elders.

It needs rulers. And we have to rule the church. And sometimes as one of the rulers, I have to take somebody aside and say, you sit down there for a minute.

I'll show you something. Because we have no notion of letting anybody damage the assembly. They keep a task.

And if you'll not obey the rulers, you'll have to find another home, won't you? That's what the elders are for. Just to rule the church. And the book says you're to know them which have the rule over you.

And obey them. They're not dictators or anything. It's showing you what's in the book I'm supposed to know.

And so he thinks of the elders of the church. And this is what he said to them in verse 28. He says, take heed therefore unto yourselves.

Unto all the flock over which the Holy Ghost hath made you overseers. And only the Holy Ghost makes us overseers. I tell you, you need to be made by the Holy Ghost for this job.

And we see some growing up among us now. And I believe that before long they would need to be recognized in this assembly of elders. That's another matter, isn't it? I'm sure the Holy Ghost's working with them and we're so proud.

Take heed therefore unto yourselves. Unto all the flock over which the Holy Ghost hath made you overseers. To feed the church of God.

That's what I'm supposed to do. You see, when you come to look at all the elders, we're all elders, all the seven of us. But you see, I'm the one that labors in words and actions.

Mr. Russell is an elder and he can do a thousand things about insurance and a thousand things that need to be looked after in this meeting that I can't do. And we have board members and that wee creature goes to the hospital and does a thousand things and does them better than I can do it. It's his bit, isn't it? Oh, this is my bit.

And I do my bit and they do their bit and we have got a great thing. And I don't think there's anything like it across the country. Yes, this is the job.

Mind you, this is a very important part. To feed the church of God. What's this? Which he hath purchased with his own blood.

Remember, it's the blood of God. Oh, if I go into that, you won't get out for a moment or two, will you? Because that's what made it precious blood. That's not Joseph's blood, you know.

Because the Lord Jesus had no human father. He was born of a virgin. And the blood that flowed in his veins was holy blood.

It's the church of God and the word is God. Which he, God, hath purchased with his own blood. In case you can't read.

In case it's a mighty thing, it would take a week for that. But never mind, that's not what I'm after. After he had talked to them like this.

He says, verse 29, for I know this. That after my departure shall egregious wolves enter in among you. Not sparing the flock.

You see, that's what you call a local storm. And you know, the whole assembly has to be on its toes for this. Because, you see, men could come and they're only wolves.

In sheep's clothing, of course. And what's what he said behind that? He said this. And also of your own self shall men arise, speaking perverse things, to draw away the trifles after them.

And if I am dead and gone. And somebody comes along and talks a lot of tripe to gather people to himself. The quicker you throw a murder out the door, the better.

Because he'll not spare the flock. Yes, you see, this is a local storm. It can rise up so quickly.

And I tell you, you would need to stand up to it, wouldn't you? And as long as I'm here, I shall stand up to it. Just let somebody come on this platform and talk tripe till you see me dealing with them. It'll not suit you.

Because you'll blush. For the dose that I will give them right in front of you, face to face, won't be easy. I'm trained in this book.

It's all about this. You see, let's do this. We're at 2 Timothy.

2 Timothy. And we're at chapter 3. And Paul is saying here to Timothy, Did this know also, that in the last days perilous times shall come? Is that dispensational, isn't it? Paul could just see the very thought, you know, in the last days. We must be in the last days.

When you look across the world tonight, you see Spain, you see Turkey, you see all the countries of the world, and as bad as we are here, these terrorists seem to be all learned or trained by one another. It's the same old pattern. It's bombing and stripping and terrorizing.

Ah, the perilous times have come, haven't they? And you see the storms now, I've sort of identified them for you. Can I do this quickly without sailing you through the book? You know, when the disciples were in the storm, you remember it, it says they were in jeopardy. Yes, that's what it can do to you.

All these kinds of storms bring you to jeopardy. Paul said in 1 Corinthians, first chapter, he said, We were pressed out of measure. That's a big thing for him to say.

Pressed out of measure of God's strength. In another passage he said, we were troubled on every side, perplexed. Oh yes, that's what it does.

That's why we're after these tonight. Now I want to get round to amplify for you just how we can overcome these thoughts. You know, we have learned this from Job.

When the day came, and Job's covered from the crown of the head to the soles of the feet, and there must have been thousands of these boys, as they're called, this break out of his flesh. You know, can you see him getting down on his knees? And can you see him lifting his hands? And he knows that a load of some diabolical power working against his family, and working against his farm, and working against his crave. Yes, over it all is God.

He could see the sovereignty of God. He said, you must have allowed it. And he looked up and said, the Lord gave.

The Lord has allowed it to be taken away if you want it. Then he shot and blacked him. And I believe when the storm comes, if you can look up and see your sovereign God upon the throne, you can defeat the enemy.

And I believe when the terrorist comes, you remember when Peter was put in prison and Herod is determined to take his head off? Then the church prayed without ceasing unto God for him. The church will need to lift up its hands. You look up, and you lift up your hands.

Pride of God. And when this personal thing comes, you need to storm up. Oh, there's no other way about it that I know.

Stand up, you speak with faith, even if it must be face to face. And you know, if the devil's trying to get you to split the flock, I can't understand pastors who split the flock, I might as well tell you. I don't think that's the work of a pastor.

Don't ever tell me that shepherds split the flock and threw the half of them into the next tree. I don't believe that. If the day should come, and we should have differences here that can't be settled, then I shall go and I shall make a plea that the flock stays together.

I will bear the brunt of that. But God said, you young men, if you become pastors, remember what it means, you are shepherds of the flock. Yes, you'll need to give up.

You'll need to give up your ideas, won't you? That's the only way, is to humble yourself. Now, I'll tell you this. Now that we're in this dispensational thing, look, are you still at 2 Timothy chapter 3? This know also that in the last days, perilous times shall come? You know, they're going to come from men.

And you see the word unholy there at the end of verse 2. Unholy men. And do you see the word at the end of verse 3? Despisers of those that are good. That's the kind of men.

And do you see verse 5? Men who will have a form of godliness but denying the power thereof. I can't ever understand how unholy men, unholy men who despise that which is good can have a form of godliness. It must be an empty form.

It's like the ecumenical movement. When they get the Pope at the head of the big church, they'll be finding out what's going on, won't they? Because they're being drifted into it, they can't see. I'll tell you what it says.

From such power! You know, that's not amalgamating, you see. That's turning away. That's taking a stand, putting a sword back.

But what's this? Verse 6. For of this thought are they which come into houses, creep into houses, and meet up with silly women laden with sins, led away with divers' lusts, ever learning, never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth. Jannes and Jambres were two old priests down in Egypt, and they withstood Moses.

Now we're going to have a lot of these old fellows who are unholy, who despise those that are good, who are going to have the thought about my thing, that's called a form of godliness, they're going to withstand the truth, aren't they? Now watch this very carefully, please, and save a lot of preaching. Now as Jannes and Jambres withstood Moses, so do these also resist the truth. Men of corrupt minds, they probate concerning the faith, but, hear the holy but, but they shall proceed no further.

Oh, where's the hallelujah bell? Are you asleep? Would you give them a bit of a wake up there? They shall proceed no further. Watch this. For their folly, that's what these people, shall be manifest unto all men, as

theirs Jannes and Jambres also was.

How did God make a fool out of Jannes and Jambres? I'll tell you. He came in the middle of the night and took his people out. You see what I'm getting at? If you're going to overcome in the storms, well, you'll have to look up and see that God is suffering.

You'll have to lift up your hearts when the terrorists are about to re-pray for one another. You'll have to stand up and be counted, you know. For heaven's sake, give up any idea you have of splitting the flock.

You'll have to leave us. We're going away one of these days. Leaving this land.

If the Lord takes the church out tonight, Mason will be in bigger bother for more than he is today. Hallelujah. I think he'll shout back from the heavens, that's what I think.

Hallelujah. Hallelujah. All right, that will do for tonight.

We'll not sing any more. I wanted to let you all to read it early. Let's pray.

Dear Lord, we thank Thee for Thy Word. Lord, we pray that when these storms of life are raging and tempests are wild on sea and land, may we seek that place of refuge in the hollow of God's hand. Bless Thy dear people this evening.

And Lord, in these days of strife, make us sensible and keep us true to Thee in the matter above anything. And bless this little province of ours. Pass on in my fear, and with Thy blessings for Thy namesake.

Amen.

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