

# (Happenings Ahead) the Demands of the Last Days

by Willie Mullan

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*The sermon emphasizes the demands of the last days, including separation, evangelization, and exposition, as emphasized in 2 Timothy 4 and Hebrews 10.*

**Duration:** 1:13:52

**Scripture:** Matthew 5:16, Mark 16:15, Romans 13:11, Ephesians 5:8, Philippians 2:15, 1 Thessalonians 5:2, Titus 2:11

**Topics:** "Last Days"

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## Description

In this sermon, the preacher discusses the dangers of unbelief in the last days. He emphasizes the urgency of accepting Jesus' invitation to come to him for salvation, as the opportunity may be lost in the future. The preacher also highlights the need for Christians to actively spread the gospel and not be complacent in their faith. He references 2 Timothy 3, which describes the characteristics of people in the last days, and warns against having a form of godliness without true faith. The sermon concludes with a call to action for the congregation to wake up and live according to the teachings of Jesus.

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## Transcript

706, please. 706. Old-fashioned ones.

Onwards, Christian soldiers marching out to war, looking on to Jesus who has gone before. And we're singing the first, and the second, and the last verses. First, second, last.

706, please. It's a great joy for Mrs. Stewart and myself to be here this evening. We have been with Mr. Mullen in many places, and we want to tell you that the cakes and the books are going right all over the earth, because, and from this pulpit, the rivers of living water flow throughout the world.

And I want you to know that. Now, I'm so glad also to be here because my father was born here. My father was an orphan here without a father and mother.

An orphan boy slept in a straw bed right here in the city. My mother's from Bushmills. And through their prayers, in Scotland where I was born, and through the ministry of Mr. Tom Rae, playing before thousands of people as a soccer international football player.

Now, I want just to tell you a little of where I originally was. I'm traveling now for 47 years. And we're engaged in a three-type ministry.

First is, we're evangelizing the borders of Scotland and England where the gospel of Jesus Christ has died out. I used to live there as a boy with John McNeill, the famous reviver of Moody, Chinese. And now the gospel of Jesus Christ is dying out in these places.

Mission halls are being closed, churches are being closed for years. And now we have 21 permanent evangelists. They don't run around the place, they stay put.

And they're responsible to evangelize that town or city and also five or ten surrounding towns and villages. Very soon we'll have 30 full-time workers evangelizing there. And the last time I was in this Bible study class, you gave me money to help me buy a portable hall.

And we added some money of our own, and that is now the Baptist Church in Eyemount. We've had it five years now, a fishing town of 2,500 people, Eyemount, near Zadig and Tweed. When I went there as a boy with George Cooper and his Antichrist Campaign, we had 3,000 every night in the evening.

Hundreds of fishermen, all believers. But now we have not one believer, not one adult believer, in a town of almost 4,000 people. John Ox was born in Haddington.

John Brown, the theologian minister there for years. Bobby Moffat, David Livingston's father-in-law, was born in Haddington. Haddington is West European, 15 miles south of Edinburgh on the Great North Road.

We are 8,000 Protestants, and not a believer, not a born-again person, out of 8,000. And we still need another four portable gospel halls that we can turn them into permanent places for the evangelizing of the Baptist. And then God has helped Mrs. Stewart and myself to write 70 books and booklets like this.

And these are translated into different languages. And we send out these books to foreign missionaries and native believers around the world. And we have about 10,000 native believers on our mailing list in India alone.

And our last ministry is evangelizing the Russian nation. As some of you know, my younger brother was arrested by the Gestapo and was with them for five years. And recently, he went home to heaven because of what he suffered.

Now, I was sentenced to death because I was the last foreign evangelist in Eastern Europe in mass campaigns preaching to thousands of people. I was invited back a few months ago by the Soviet leader of Czechoslovakia, Mr. Duce, and said, please come back and evangelize our country. We've discovered that communism is not enough.

Man shall not live by bread alone. And when I was sent back to evangelize, then the Russian troops moved in. Now, we are printing the word of God in every language of Eastern Europe.

And this is our last edition we just printed of a Ukrainian body. We have one million Ukrainians in Canada alone. Calgary is almost a Ukrainian city.

Winnipeg always has a mayor who is a Ukrainian. But all over Europe, we have Ukrainians. And in Russia, what we call the White Russian language, we have possibly 60 million Ukrainians.

And this is the last Bible printed for 10,000. We've just finished another edition of 50,000 Russian Bibles. And we've printed in all the languages of Eastern Europe, and these Bibles are being smuggled in.

Now, I've just come back from a conference in Moscow, or rather, in Stockholm. Hundreds of us gathered together. All of us have been in prison or arrested by the Russians or suffered imprisonment somewhere or the other.

And I want you to pray for the underground church in Russia because tonight, many are being put to death for Christ's sake. Just recently, one sister was telephoned by the secret police, come and pick up your husband. And he had a meeting in his home.

They took him away. They went to the police station. He was a dead man with his tongue cut out.

But he would never again preach the gospel. And the children are taken away from believing parents and may be sent 5,000 miles away so that they will not hear the gospel of the Lord Jesus Christ. And as we are gathered tonight in this beautiful place, under the ministry of God's word, through the Holy Ghost, through His servants, then we can rejoice and thank God for this liberty.

And we need revival. And how wonderful it is that these are carrying on in dangerous places, proclaiming the glorious gospel of our Lord Jesus. And we would ask you to remember these believers behind me are impacted.

And I have a big interest in Ulster. Forty-six years ago, I came preaching the gospel here. I was here 40 years ago in a campaign in your largest hall here as a boy.

But I'm burdened for Ulster. And I'm praying that God will continue to bless Pastor Mounds and that God will continue to bless you believers in Ulster, that you might be filled with the Holy Ghost and from your life, more than ever, the rivers of living water will flow. God bless you.

Thank you very much. Now, just one or two brief... I almost said we're turning to Genesis. 2 Timothy it is.

Paul's second letter to Timothy. And we're at that third chapter. Last week we began this series on what I've called And we're looking at every major event from now to eternity.

Every major event for the church. Every major event for the Christian. For the Christless.

For the Catholic. For the communist. Yes, we're going into all the details of the major events.

Last week, just to get the series properly off the ground, we had to look up the last of the last days. This whole dispensation of grace that we're in now is called the last days. In these last days, God has spoken unto us in His Son.

And the whole period is called the last days. But when Paul was writing to Timothy here, and he was at the end of the journey, he was the aged apostle about to lay his head on the block, he says to Timothy in this chapter, This know also, that in the last days, perilous times... And he's talking now about the last of the last days. When perilous times shall come for the church.

And it's very easy to prove that it's for the church. Because John a little bit emphasizes the church to turn away from certain things. And we went into the details of the last of the last days last Tuesday.

And I pointed out that they're very easily found in the New Testament because they're described as denial. You see, in the last days, church history, the church is going to find itself in perilous times all over the world. Because men, that's what the second verse there says, for men, is where the perilous times come from, for men, and then it describes these men.

And you'll notice that it says at the end of verse 2 that they're unholy, unholy men. You'll find that it uses the word blasphemers in verse 2. And it says at the end of verse 3 that they're despisers of those that are good. And yet these unholy blasphemers who despise those that are good, they'll not be... Well, after how some form of religion imagined unholy blasphemers thinking about a form of godliness.

Now I can see the ecumenical movement of the beginning of this great religious image as they're going to have a big world church. The one thing that's going to mark everything is their power of godliness. They won't want Christ or the word of Christ or the spirit of Christ.

There'll be an amalgamation of formless, dead-empty rituals, religiousness without Christ. And we found out last week that they'll not only deny the power of Christ, but you know, in the last offers, who will deny the coming of Christ? Where is the promise of his coming? And we found out when John was writing that great first letter, 1 John, that he talked about the spirit of antichrist. And the spirit of antichrist, they questioned the very reality.

They may question if Christ ever came in the flesh, he's writing about. I call him muddler from Manchester and getting... Yes, now we went into these denials and the coming of Christ and the power of Christ and the word of Christ. Because of this, we're absolutely sure that we're in the last of the last days.

Now, I want to take this week just to get a bit further off the ground. He said to me about the danger of the last days for unbelief. There's the danger of the transgression of Christ.

I'll tell you what I mean. You know, today the Lord Jesus, in wondrous, boundless, marvelous, marvelous grace, he's holding out his hands to an unpaid virgin sinners of Adam's race, and he's saying, come unto me, and I will give you rest. But tomorrow, tomorrow, the door might be shut, and the voice will be claimed, be passed, be chastened.

And on, say, friend, you're in danger. And if the door is shut in your faith, you'll find there'll be a change, a chastening coming from Christ. He says, oh Jesus, pass your curse.

We'll go into the dangers of the last days for the unsaved next Tuesday. But we're looking at the demands, and let's get the hold of this. We're at 2 Timothy, chapter 3. It's known also that in the last days perilous times shall come, for men shall be lovers of their own selves.

Verse 4 says, traitors, heady, fine-minded, lovers of pleasure, having a form of godliness, but denying the power thereof. What's the next four words? Each one with four letters. You don't need the 11 plus to understand this.

Form? Ha! Turn away. You know, there is the demand for... You know, some of you are such an old practice, and they're giving their money to this ecumenical movement, your money. And it's high time, high time, they're not fiddling about with it any longer.

I'm behind the word of God now, and if it hits you, may it hit your heart. Form? Ha! Turn away. Suck in.

An old, dead, modernism coming in, and you're coming here with your Bible. Turn your heart! Can't it be used to obey, you know? Somebody said to me once, well, if we get out, you know, we'll get amalgamated with a lot of things, and there'll be trouble there too, and then we'll split again, and we'll have to get out. Then it is not for you to bring human reasoning into this.

It is for you to obey the word of God, and don't be telling Christ that you're wiser than them. It's a little test. Form? Ha! Turn away.

Get out. It's the law. It's yours to obey.

Yes, this is one of the demands of the last days. And I want you to get a hold of this one. Let's have a look at this one.

We're back at Matthew 28 just now. Matthew's Gospel, chapter 28, and the Lord Jesus hath risen from the dead, bodily resurrection. Verse 16, Matthew 28, 16, Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him. But some doubted. You know, you can bow in worship, and it's a doubt in your mind.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Isn't that tremendous? You know, I like that. I like the incomprehensible mess of his power.

The seraphim and cherubim, and all these creative beings in heaven that we don't properly understand, and 10,000 times 10,000 angels, they're all at Christ's command. At the end of the book of the Revelation, it says, I, Jesus, have sent my angels. He's in command.

All power in heaven, and all power in earth. Oh, the incomprehensibility of his power. I think, you know, it brings out the incomparableness of his person.

My, sometimes the things that Jesus said would thrill you. Sometimes I amuse myself, you know, with Jehovah's Witnesses when they come round, who want to know how you would prove Jesus Christ is God. I've got about a thousand lines for doing it.

Sometimes I amuse myself with the sayings of Christ. Did ever a man speak like this man, who could face the whole world, all the baffled, bewildered, blinded sons of Adam's race, and he could say, come unto me, and I will give you a test. You need to be God to talk like that.

When he stands and says, all power in heaven, and in earth, you need to be God. Oh, you can see the incomprehensibility of his power. You can see the incomparableness of his person.

You know, he said this, said to the disciples, all power is given unto me in heaven, and in earth go ye therefore, and teach all nations. You know, I love that bit, you know. This brings out his inconceivable passion for pull out sinners.

You know, he didn't say, you know, I'm risen from the dead, and all power is mine. Don't go near Jerusalem, they crucify them. Not at all, he said, begin at Jerusalem.

You know, you can see the inconceivable passion in his soul. Yes. As he says, teach all nations.

If you read Mark's gospel, it just puts it plain like this. Go ye into all the world, and preach the gospel to every creature. You know, I think that's tremendous, because not only do we see the incomprehensibility of his power, and the incomparable passion, and the inconceivable passion, but the indispensable preacher.

You know, this preaching of the gospel must go on. Mind you young folks, and young preachers, and old preachers, Christ meant us to preach the gospel. Did you get that? Do you know what it is? Well, Paul said, the gospel of our preachers unto you by which you were saved, how that Christ died for our sins, and was buried and rose again.

And don't come around telling me that you're preaching the gospel if you never get to the cross in the message. For I think you don't know a thing about it. Christ sent Paul, not to baptize, but to preach the gospel, not with wisdom of words, lest, lest the cross of Christ should become of no effect.

I go to God. Sometimes I never even hear about the cross, those are not gospel meetings. That's baloney, that's what that is.

Then, let's give this bit for ourselves. Not only must this gospel be preached, but it must not be preached in words only, not at all. That's what's up with some of our evangelical meetings.

They dot every i and spook every c, and they're still as dead as hector. No. It's to be preached with the Holy Ghost sent down from heaven.

Once you get this, it's to be preached to the end of the age. Going into all the world, he preached the gospel to every creature. And oh, I am with you, even unto the end of the age.

A demand for separation, a demand for evangelization, was to go on evangelizing. God pity the church when she stops to get out evangelizing. Once you get this demand, have a look at 2 Timothy again, and we're at that great fourth chapter.

It's a tremendous one. 2 Timothy 4, Paul saying to young Timothy, I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead that is appearing in his kingdom, preach the words, the instant, end season, out of season. Reprove, redo, figs off with all lung suffering and doctors, for the time will come.

Yes, here now, the last days, you see. And do you know there is not only a demand for separation, and a demand for evangelization, but there is a demand for exposition. Preach the words! That's what he's saying to you.

Preach the words. I'll tell you, he's telling him when to preach it, end season, out of season. I think I told you once before, I went to a funeral once, and all there must have been 500 men, so I thought I would preach the gospel with all the might I had, and took my time about doing it, you know.

And the old undertaker, he was nearly as dead as the man he took to the grave, put his arm around me coming on. I don't like an undertaker to put his arm around me. He said, you know, I don't think that we should preach at these funerals.

Let me just tell you what the press says, nobody worrying about what you think. Nobody at all. The Lord had sent me, told me to preach end of season and out of season.

So if it's out of season to you, it's all right for me. And I preached at a funeral just this day, and I had the captain of the brigade, the boys' brigade, hang me up tonight. The boys' brigade were at the funeral march, night of the season.

He said, Mr. Moore, I'm ringing you. There were two of the boys saved after the funeral service today. I praise the Lord.

End season, out of season. And you know, he not only tells us what to do, when to do it, but how to do it. He's a word retriever.

He's a word reducer. Sometimes they don't like me because I reduce them. I go on doing it.

I've got a word in this book for it. And I've taken commands from many New South Seas. You haven't got the guts to do it.

I'll always have the guts. Don't you worry yourself. That's the word reducer they give you now.

And read it over and over and over from New South Seas. That's what I'm supposed to do. With all long-suffering and doctrine.

You see, the demands of the last days. There's this demand for separation. There's this demand for evangelization.

Right to the end of the edge. There's this demand for exposition. Here's one that I want to take a bit of time with.

Have a look at Hebrews chapter 10. Letter to the Hebrews. Chapter 10.

Verse 25. Hebrews 10, 25. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more.

As you see the day approaching. You know, when you come to this great letter to the Hebrews, I believe, of course, it was written by Paul. I think I could prove that.

I can prove it to my own satisfaction anyway. And, of course, he was writing it to Hebrew Christians. You will find that in the letter, Paul puts himself among the Hebrew Christians at times, and he talks like this.

Let us go on to perfection, and this will we do. Does that sometimes. But Paul knew very well that among these Hebrews there were some who were gazing at the revealed light of the gospel and could see right well that Christ was the end of the law for righteousness.

And yet they were standing undecided. In fact, you know, they were beginning to slip away. And sometimes Paul puts himself in among them other Jews.

You see, he can put himself in among the Hebrew Christians as a Christian. He can put himself in among the undecided Jews as a Jew. And he can say, How shall we escape if we neglect so great salvation? And all through the letter you have got to watch the two companies.

Because again and again they come up, you know. See the end of this letter, chapter 10, in this chapter 10, watch the two companies here. He says, But we are not of them who draw back unto perdition.

It is not predictable. Talking about the Christians. Now, we are not of them which draw back unto perdition.

But of them that believe to a saving of the soul. That is because he says, Mind you, Paul could get things terribly clear. And you will find that this goes on right through the letter, and you have got to watch it.

And now in this wonderful text, in verse 25, you can see the two companies again. Not forsaking the assembling of ourselves together, as the manner of some is. Now, when you come to talk about the assembling of ourselves together, it's a very wonderful phrase.

You know, when we assemble here on Sunday morning, and we come into this building, that is a literal assembly of people. But that's not what St. Paul's mind is. You see, you could get a crowd in a hall, and it wouldn't be a real spiritual assembly at all.

Gathering in a place and gathering to a person is two different things. And if we've got any spirituality within us at all, we will find ourselves being drawn out and gathered to a person. That's what you call an assembly, spiritual assembly.

And the Lord is in the midst! And they gather around him. You know what some of these Hebrews were guilty of? They were forsaking Christ! What was this phrase, forsaking the assembling of ourselves together, mean? Turning their backs on Christ? Is this how they became apostates? Oh, they had been enlightened! They had tasted the good word of God! Ah, but they were turning round. In fact, I'll go as far as to say this.

The first indication of backsliding comes when a man lies in a... That's the first indication. And if you're not getting out on Sunday morning to remember your Lord, let me tell you right now And if you go to somewhere where they don't have a table to remember the Lord, there's still something wrong with you. That's the most important thing that I will do any week, is sit down and be taken to Calvary and see the Lord's death.

You know, if you find there's any flipping going on, you know there's a demand on you to exhort, it is not only a demand of separation and a demand of evangelization, not only a demand of evangelization and exposition, but the demand to exhort one another. And so much the more, as you see the day approaching, my friends, in the last days, you're more aligned in that. So it's time you got down to the table and talked to it.

It's exhorting. So this is not the things of the day and Sunday morning. Yes, this is exhortation, isn't it? It's a demand.

And so much the more, as you see the day approaching. Have a look at this one now. This is Titus.

And it's the second chapter. Titus, the second chapter. I love this resonance verse.

It says, For the grace of God that bringeth salvation hath appeared to all men. And I don't see any limitations in that at all, even whatsoever. I don't think that you can draw a line and limit the grace of God.

I think that the grace of God goes out over every inch of earth to the furthestmost parts of the earth. And I think we'll find the grace of God right through the whole dispensation, every moment of it. And I think the grace of God of salvation for every man who's willing to come and trust Christ.

There can be no limit of things. And then it goes on to say the grace that bringeth salvation is the grace that teaches us. You know, this same grace is teaching grace.

And it's teaching us to deny on godliness and worldly lusts that we should live soberly, righteously and godly in the present world. Mind you, I can see no limitation and I see no grounds for amalgamation with the world. And then the grace that saves and the grace that teaches is the grace that turns your eyes toward the heavens, looking for a blessed hope.

Ah, this is the expectation of every real man of God. I remember preaching with James McCandrick once when he preached the most few verses at the end of 1 Thessalonians. Ye turn to God from idols to serve the living and true God and to wait for His Son from heaven.

And I always remember how he did it. Ye turn, he said, that was your salvation the day you turned. To serve the living and true God.

He said that was your occupation from that day forward. To wait for His Son from heaven. That was your expectation.

Do you know there is a demand being made upon us in these last days. It's a demand of preparation and a demand of evangelization and exposition and exhortation and expectation. Ah, we should be looking for the Lord.

Yes, you know about old Horatio Bono. As he opened the curtains in the morning he would hold them just for a second and say maybe today Lord. Maybe you'll come today Lord.

And as he would close them at night he would hold them again and say maybe tonight Lord. Maybe tonight. He lived with his eyes on the heavens expecting the Lord to come.

Now look at this one. This is Romans chapter 13. Letters to the Romans chapter 13.

The way down there at verse 11. And that knowing the time that now it is high time to awake out of sleep. For now is all salvation nearer than when we believed.

The night is fast spent, the day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light. You know I think this is a tremendous word.

Paul says knowing the time that now it is high time to awake out of sleep. That's the text I'm taking for Sunday morning. And I say again it's high time because of the opportunities we have missed.

It's high time because of the enemies. The crowd around us and I'll do a dozen others on Sunday morning. All I want to say it's time for a church to wake up.

Time to wake up. Time for every individual Christian to wake up. And I'll tell you why he says this.

He says now it is high time to awake out of sleep. For now is all salvation nearer than when we believed. I think the boys that talk about being lost again and partial rapture are going to have a bit to bother with this text.

I'll tell you why. Because these Christians they really believe. Salvation is nearer than when we believed.

Yet the sleeping Christians, the careless Christians, the lackadaisical, they look warm, they're lying down. But they're not going to miss salvation. Oh, they're sleeping.

Now is all salvation nearer than when we believed. Yes, he's absolutely sure as the Lord comes, these boys that are asleep, believers will go. There's no notion of them losing eternal salvation.

They're saved and they're going. But he's arguing from the thought just because you're about to go out, wake up. That's what he says.

Just because you're about to go out then wake up. And I want you to notice this little bit that he puts to it. He says the night is hard spent, the day is at hand.

You say he's tossing up, isn't he? Yes, and we can toss up a lot more now. Nineteen hundred years past, toss it up now. Night is hard spent, the day is at hand.

Just because we're going up to try to wake up his ear and toss up, when he wants them to shine, rise and shine. Wake up! Shall I put it like that? It is a demand for radiation. Oh, we need to be shining in the last of the last days.

As he says, let us therefore cast off the works of darkness, let us put on the armour of light. You know, I was dreadfully thrilled when I read this the other morning. Have a look at it with me.

It's Philippians chapter 2. Paul's letter to the Philippians chapter 2. Verse 14 he says, Do all things without murmurings and discrepancies. We should always be careful about the murmur. Lots of people talk under their breath and they get thrilled in the wilderness.

It's either too warm or it's too cold or it's too long or it's too short. Some of them talk about me being too loud. Man, mind your own business.

Lots of deaf folks in here are terribly glad that I can speak up. They come to the meeting and say, Mr. Moore, you're the only preacher of what we can hear. Bless the Lord, you've always won us over in your side.

Let's do all things without murmurings and discrepancies. Watch this. That ye may be blameless and harmless.

I tell you, that's a tremendous demand, isn't it? Blameless and harmless with tongues of God, without rebuke in the midst of a crooked and perverse nation among whom ye shine as light in the world. We know our salvation is nearer than when we believed. And just because we're going up, why we need to light up.

You know, friend, in these troubled times enough, I don't think that any man is signing for Christ when he has a gun. I don't think so. I hear about believers with a loaded gun in their pocket.

I tell you, you're not signing for the Lord. I'll tell you what the book says. Blameless and harmless.

Don't you ever point the gun at anybody and pull the trigger because you'll not be blameless and harmless. Such of Jesus Christ as another way of living in that, to shine, not shoot. Shine.

Oh, I tell you, if we would wake up. My, if we could just get the whole assembly just waking up. You know, we had a mission here a few years ago and I gave the assembly a lecture one day and I felt that God was

in it and he talked to me as much as he talked to them.

And like that, you know, every man just was on his feet. I said, I need five hundred pounds to run the mission. We're asking for no offerings.

I need five hundred pounds. There's a hundred of you somewhere in the crowd that there's a five pound note. That night I had fifteen hundred pounds.

I was only the beginning of it. Every man was on his toes. Everybody going up to get somebody.

Everybody going into the country. The young folks after young folks. The old folks after old folks.

We took the factory next door. We filled this church as full as it is now with six hundred and forty seats next door. Absolutely packed.

The church was on its toes. Some of you have gone to sleep again. Wake up! Wake up! Let a woman next door know you're safe.

She won't know you're safe. She sees you fiddling about with a gun. It's radiation.

Yes, this is the demand, isn't it? Separation. Evangelization. Exposition.

Expectation. Expectation. Radiation.

I think the church of the Laodiceans, church of the Laodiceans, Revelation chapter three. My, I want you to get a hold of this. This is like the church in the last of the last days.

Yes. This is the church. The last one of the second.

The Lord speaking to us in verse fifteen. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot.

So then because thou art lukewarm. And he's describing the spiritual condition of the church. That's their description.

Because thou art lukewarm, neither cold nor hot. I will chew thee out of my mouth. You can see their description.

You can see the danger. My, the Lord can lay any local church aside, you know. Lots of boys get the idea that they're the local church.

And all they ever do is fight with one another on Sunday mornings. I tell you, the Lord can lay you aside no matter whether you're a veteran or Baptist or Methodist. The Lord can just lay you aside.

Not tied to you or me, you know. This is the church he's talking to. Because I know your description.

You are neither cold nor hot. And here's your danger. I'll chew you out of my mouth.

I'll not use you anymore. I'm sick of you. That's why he's going to chew them out.

And then he went on to say this to them. Because thou art pious, I am lectured and preached with good and have need of nothing. Knowest not that thou art wretched and miserable and poor and blind and

naked.

My, this is their delusion, you know. They're deluded. They think they're the whole team.

My, it's so easy to get into this position where you think that you're everything. God help us. Fancy a fellow sitting back and saying, I am a priest with good and have need of nothing.

And the Lord leaning over the ballast grid of heaven and looking under his feet and saying, thou art wretched and miserable and poor and blind and naked. They were deluded. I've always found that spiritual pride is the index for spiritual poverty.

Always found that. Yet you can see their description and the danger and the delusion. He says, I counsel thee to buy of me gold dried in the fire that thou mayest burn it and white raiment that thou mayest be clothed that the shame of thy nakedness do not appear and mount thine eyes with thysself that thou mayest see.

My, this was their deficiency. You know, they had no value. Buy of me gold.

You know, they had no depth to get white raiment, my uncle. They had no vision. Mount thine eyes with thysself.

You know, I want you to get this message to the church. But the thing is this. This is the last church.

This is Laodicea. This may be representing a religious feature of the very period we're in now as far as the church is concerned. And I want you to get the hold of this.

When the Lord began talking to the church of Laodicea. You know, he ended like this. Behold, I stand at the door of not with any man.

He's looking for individuals to dedicate their lives. I believe that's what he's looking for. And you may be in some all-dead barren assembly.

And you would need to give your life to God. And you may be in some all-dead Baptist assembly. And you would need to give your life to God.

The Lord's talking to lots of individuals now. I think this is when it comes down. The demand is for a Christian.

Get up. Help to bring the gospel to the world. Let's exhaust one another.

Rise inside. Give me your life. Let me in.

Let me take you over. Mind you, when the Lord comes in and takes command, you'll be terribly misunderstood by a crowd of folks. But if you live with the misunderstandings as long as I have, it won't bother you too much.

I don't mind who misunderstands me, so long as the Lord understands. I'm not worried about the crowd too much. And I get old, and tense and dark, and way in the month, and you'll never remember me.

I'm not worried about the crowd. Don't you ever get that into your head. I would love to be an individual for Christ.

If he wants your life, he can have it. You know, I had a great experience just the other morning. I had to go to see a farmer who was in the meeting about a certain thing.

He took me into the environs he'd built. He did all himself. Leaning over the rail, you know, farming like, not from having.

There was a week before this one. And you know, I was thinking about things. Thinking about last week's message.

We're in the last of the last days. I was thinking about what you taught us about Methuselah. Do you ever teach folks things and then forget them yourself? That was me at that moment.

He had me off the hook, you know. Didn't say anything. Just listen.

I knew it would come back to me. I said, is that right? What did it say then, now? He said, do you remember? Remember about Methuselah? And here's what he had remembered. I'll show you.

Let's get back there. Genesis 5. We're back at Genesis 5. Genesis 5, verse 21. And Enoch lived sixty and five years.

Sixty-five years. And begot Methuselah. And Enoch walked with God after he begot Methuselah three hundred years and begot sons and daughters.

And all the days of Enoch were three hundred and sixty-five years. Well, sixty-five didn't do so good. But then Methuselah was born and something happened, you see.

And Enoch walked with God after he begot Methuselah for the rest of his life. Verse 24. And Enoch walked with God and he was not, for God took him.

And Methuselah lived and hundred and eighty and seven years. You know, this is very interesting that this farmer fellow could remember that I taught this. He was thinking about the last days.

He said, you remember you taught us what the name Methuselah meant. Yes, I was getting it now, all right. That word, Methuselah, means when he is dead it shall be sent.

And it seems when Methuselah was born that God gave Enoch a revelation just that very morning the baby was born. Now this world will last, Enoch, as long as he lasts. And when he is dead it, the flood, shall be sent.

You know, he got the message all right. He knew as long as this we fellow breathe the world is all right. But God is going to judge him.

And the revelation that God gave him changed his whole life completely. He began to walk just from that moment. He began to walk with God.

I think he began to walk in a separated life. Everybody knew that this fellow walked with God. But Enoch didn't live like this for 65 years.

I think you know that he tried to tell the world around him. I think that he exhausted everybody, Enoch. I think that he strung for God.

I think that that day he gave his life to the Lord as he had never done before. Isn't it time that we awoke? Isn't it time that we began to shine? Isn't it high time that the whole family knew that you were dedicated? Isn't it time we touched you? Isn't it time we touched you, brothers and sisters? We're in the last of the last days. The denials prove it.

We're in the last of the last. The Lord is making demands upon us. Maybe some of us have got to get out of an old dead tree.

Then get out! No more fiddling about with it. Get out. Maybe some of us could do far more for the gospel than we're doing.

There are men who have given their lives and given everything to carry the gospel to those that sit in darkness and we never give them a shilling. Ah, blush. Can we talk to each other about it? Say, John, I didn't see you at the family.

What's wrong with you? Isn't it time that we rose up and put off the old clothes of darkness and put on the armor of light and in these long, dark, final, closing days give Christ every part of us that we have never done before? I believe, you know, either the whole crowd of Phoenix or in Exodus, either, in this meeting, why there could be things done in the last days. What about you? Stop talking. Maybe some of you have changed already.

You are going to let them go to hell. That's about it. Let's just disperse for a moment or two.

And every Christian, stop putting up a wee word there. That's where you are. If there's something you've got to get out of, then tell the Lord now.

If there's something you can do to get this message to the far ends of the world, then vow to do it now. Is God awaiting us? Are we going to rise and shine? Are we going to begin to walk differently from this moment? Oh God, we're at Thy feet. Thy holy eyes upon us.

Feel that Thou art coming here in these meetings. Lord, may there go out of this place tonight a band of men and women whose hearts God has touched. May we never be the same again.

May we start to walk with God. Maybe we'll be like Enoch. We'll never die.

You'll take us up. Bless this meeting to every heart. For Christ's sake.

Amen. 583, please. 583.

Oh, for a closer walk with God. Ham and heavenly friends. A light to shine upon the road that leads me to the Lamb.

583. And those in the aisles, please, when you rise, just set aside and God will let the office bearers get the chairs out quickly. 583.

You're waiting behind, aren't you? Isn't the Lord going to awaken you up to go out and shine for Him? These are our days of opportunity, you know. May God bless you as you wait. Last verse, please.

Dear Lord, part us in thy fear and with thy blessing for thy holy name's sake. Amen.

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