

# (Revelation) the Church at Sardis

by Willie Mullan

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*Willie Mullan's sermon on the Church at Sardis emphasizes the need for spiritual renewal and adherence to the core principles of the Reformation in today's church.*

**Duration:** 1:12:06

**Scripture:** Exodus 32:32-33, Psalm 38:4-69, Matthew 24:43, Revelation 3:1-6

**Topics:** "Sardis"

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## Description

In this sermon, the preacher emphasizes the importance of remembering the glorious gospel that we have received and holding fast to it. He warns that there are many dedicated churchgoers who do not truly know Christ and will be caught off guard when He returns. The preacher urges the congregation to be watchful and strengthen the things that are ready to die. He also highlights the brevity of life and the need to prepare for eternity. The sermon concludes with a description of the eternal home that awaits believers, a place without tears or sorrow.

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## Transcript

Five hundred and thirty-seven, please, five, three, seven, Saviour, lead me lest I stray, gently lead me all the way, I am safe when by Thy side, I would in Thy love abide. Five thirty-seven, please. Book of the Revelation, at the third chapter, and we're doing these first six verses this evening.

Revelation, chapter three, first six verses, and you do know that our Lord is walking in the midst of the churches here. Just let us get the scene properly set again. And as he walks in the midst of these churches, these golden candlesticks, as they were called, he takes note of everything that's going on in each of these individual churches.

And then he writes these letters to them. These are our Lord's letters to these churches. And of course as we have gone through these churches, we have taken note week after week that they were actual, literal, local churches.

And that's something we must stress, that these were churches in Asia. And to each one of them he sent a letter. But we also took note that while each church was actual and literal, yet in every letter there is an individual promise given.

He speaks to individuals, for them, that overcome it. And then we also noted that it goes further than that, because we are taught again and again, He that hath an ear, let him hear what the Spirit saith unto the churches. Because as the Spirit spoke through these letters of our Lord to the churches, so the Word comes down the years to us and we're to hear.

And surely we're to hear to learn. And then we notice that there's something deeper than all that. Not only are they actual and literal, not only is there an individual promise, not only does the Word come down the years to us tonight, but we notice that in looking at these seven churches, we notice that each church brought before us a period of church history.

And in getting the seven churches and the seven periods together, we're getting the whole span and scoop of church history from Pentecost until Christ comes to the air for His service. And that makes this book deep and interesting and wonderful. You see, we notice this, that the first church mentioned was the church of Ephesus, and we notice this, that this was a picture of the period of the church of Christ stepping out of Pentecost, filled with the Holy Ghost in love with Christ.

And in the first hundred years of church history, the church began to lose its first love. It began to be taken up with doctrines and governments and teachings. It began to be taken up with the place rather than the person, with the message more than the master.

And that certainly is the truth of the first hundred years of church history. And the second church we looked at was the church of Smyrna. I pointed out the word Smyrna comes from the word myr, which is a rosin that's gotten by crushing.

And in the next two hundred years of church history, the church of Jesus Christ went through a period of persecution and crushing. Yes, from Nero right down to Diocletian. There were period after period of suffering for the church.

And I think that that was brought forth in that church, that period of two hundred years of suffering and persecution. And that covers the first three hundred years of church history, taking them both together. And the third church we looked at was the church of Pergamos.

And you remember I pointed out that the word gamos was the old Greek word for marriage. And the word Pergamos actually means mixed marriage. And for the next three hundred years, the church, because of the influence of Constantine, the church became united to the state in a very, very wonderful way.

In fact, the state took over the church. And that was one of the saddest days of church history. And the state has its finger in the pie, and some churches even yet.

The established church is called the state church. And so this old book, not only dealing with actual churches and individual members, is showing us these different feelings. Last week we were at the church of Pai Ataira.

And this takes us through nine hundred years of church history, of the darkest period the church ever passed through, when the Roman people power came into real full strength. And the Roman church took over. And priests, clerks ruled.

And if you didn't bow to the doctrines of Rome, oh, they burnt you at the stake. And that took us through that dreadful, horrible, never-to-be-forgotten period, when the people caught, really murdered and burned,

countless, countless thousands of the best men and women that ever walked on shoe leather. And so we're moving on to another church tonight.

We're moving on to the church of Sardis. And this word Sardis is a very interesting one, because it comes, there's a Hebrew word that is the word Sard. And some of the old scholars believe that Sardis was derived from this Hebrew word Sard, and the Hebrew word Sard means remnant.

Now, if this word Sardis comes from a word remnant, then this is very well placed. Because you see, at the end of what we call the dark ages of the church, when Rome ruled with an iron rod, there came Martin Luther, of course, and many more of the reformers. And now comes the period of a remnant, coming out from darkness, and the reformation took place.

And we get what is known as the Protestant church. Now, that's the period that we're covering this evening, but we've got to take everything with us. We must take the literal message first and foremost.

We must look out for the individual touches. Then we shall get the historical, prophetic period. And we're commencing at verse one.

And the Lord is speaking here, he's speaking to John the Apostle on the Isle of Patmos, and he's telling John, and on to the angel of the church in Sardis right. And again, I've got to point out that the word angel doesn't mean one of these white, shining, glorified angels in heaven. Our Lord would never ask John to write a letter to a shining angel.

It's an old Greek word that's there and it means messenger. There was someone in the church at Sardis who was responsible for the spiritual condition of the church, and the letter was to be sent to him. Because there were special messengers in each of these churches.

There are seven angels and there are seven churches. God had a messenger in every church. And so the Lord is commanding John to write on to the angel of the church in Sardis.

These things saith he that hath the seven spirits of God on the seven stars. You remember when we were away at the first chapter that we had this phrase before, the seven spirits of God. And I showed to you that in an old translation I have, it's translated the seven fold Holy Spirit.

And I think that's the proper translation. And it's very wonderful that it's brought back here at this particular time. Of course we know quite clearly that the seven stars are the seven messengers.

Look at the last verse again of the first chapter, verse twenty. The mystery of the seven stars which thou sawest in my lifetime, and the seven golden candlesticks. The seven stars are the angels of the seven churches, or the messengers of the seven churches, and the seven candlesticks which thou sawest are the seven churches.

Now let's get this, that the signature on this letter tonight is the one who hath the seven fold Holy Spirit. You see, it's the spirit self-sovereign of the church that's writing. Let's get the hold of that.

Although the church has come through a dark and horrifying period. When people of Rome was murdering and burning, remember the Lord was still spirit-filled, and remember his messengers were still in his hands. The matter above took its role.

It's the spirit-filled sovereign. It's the sovereign who controls the messengers of the church that's talking. And I think it's brought in in this place in a very wonderful way.

And so it's the spirit-filled sovereign of the church, the sovereign who controls the messengers that's speaking to the church now. And we begin with the same commencement that we've had in each of the churches so far. I know thy works.

You know how very gentle our Lord is, even when he's going to condemn us just a little bit later, or when he has something really worthy to say to us. Yet he's so gentle, and he's so kind, and he's so gracious, that he will give us marks for whatever honour is due to us. He looks at the church at Sardis, this period that covered the Protestant church coming out under Luther and many other of the reformers.

And he says, I know thy works. And then he said this to them, that thou hast the name that thou livest, and are dead. You know, that's what the Lord is saying to this church that came out in the Reformation.

And I think that the Lord can still say this to the Protestant church this evening. Because, you know, we just sort of love to butter around the Roman Catholic church. And I know when it comes to doctrines, he deserves it.

And I am never hesitant about doing it. But, you know, we talk about the Protestant church. But don't think we just talk about the Protestant church in Ulster.

We've got a great many church-goers in this land. Some belong to the Episcopal church. Some belong to the Presbyterian.

Some belong to the Methodist. Some belong to the Baptist. Some belong to the Brethren.

And some belong to all the other so-called Protestant churches. But remember, the great majority of church-going Protestants in Ulster are as dead as Esther. Oh, let's face it now.

The churches are stuffed full of them. Let's just face it. We've got to be very careful here.

I think the Lord could look down to say, Thou hast the name that thou livest and art dead. Let's try to gather just now what the Reformation actually meant. When Luther and Schwingo and many other of the Reformers that I can name, that doesn't matter as far as names are concerned, just what they did at that remarkable period when the remnants stepped out.

You see, the first thing that they established was the absolute authority of the Word of God. That was one of the things that the Reformation did. You see, the Roman Catholic Church had been teaching and still teaches that you do take the Word of God, but you must add to it all the dictates and commands of the church and that they are as important as the book.

And we don't believe that. We believe tonight in this place, in the absolute authority of the Word of God, without any poopish nonsense being added. We just believe in the authority of the Word of God.

And you know the second thing that the Reformation did was this. They brought again to the forefront not only the absolute authority of the Word of God, but they began preaching again the total deep cavity of man. I think that sometimes we forget, you know, when the little baby comes into the home and you see the little one, just about 22 or 24 inches long, dimpled in cheeks, lovely we see, I think we forget he's a sinner.

One of our girls, who's here tonight, when she had her first little baby I wasn't so well. Then she was out in a week or two and I could hear her coming into the manse one day and I heard her coming up the stairs and she had this re-fellow first and she was as proud of him, why wouldn't she be? And her eyes were shining, she was a model now. And she put him in the bed beside me.

And she smiled and said, isn't he lovely? I said, he's a sinner. She said, he's not a sinner. I said, he is.

She said, he's not. He is. She said, he hasn't done anything, he hasn't said anything.

I said, I can tell you this, he hasn't done anything, he hasn't said anything, he hasn't thought anything. He is not a sinner by practice. Oh no, he's a sinner by nature.

There's something inside that re-fellow of yours. It's an old nature, it's called sin. And you won't need to teach them to tell lies or say bad words, he'll look after that himself.

She was beginning to see things. She said, by nature, we are children of God, even as old. And you'll find that that old nature grows up in the lads and lasses.

And the further they get on, the more trouble you have with them. And some of the young ones at fourteen and fifteen start bruising. There's something inside that's all wrong.

And I'll tell you this, the moment you establish total depravity, you know that unless God gives them new birth from heaven, there'll never be anything. And the Reformation established the absolute authority of the Word of God and the total depravity of every being on the face of the earth. And I'll tell you the third thing that the Reformation established, the all-sufficiency of the cross.

Establish that too. You know, this is something that has puzzled the Roman church and the Roman bishops all their life. When Christ cried, finished, God was finished.

The sacrifice for sins, forever. Once, forever. The papal mass is the greatest diabolical thing on the face of God's earth.

Jesus Christ doesn't die every Sunday morning. And the man who thinks he can make the Savior out of a whiff of and then put him to death on a slab, he's deluding the people. The Reformation established the absolute authority of the Word of God, the total depravity of sinners, and the all-sufficiency of the cross.

And of course the great cry of the Reformation was, justification by faith alone! And that's what Luther wrote on the side of the Bible. He wrote of Romans 5, Therefore be justified by faith. And he wrote the word alone.

By faith alone. You don't need money. You don't need money.

You don't need candles. You don't need purgatory. By faith alone! That's why we stand this evening.

That's what the Reformation brought. Now, let's trust the Protestant churches now. Let's trust them.

You know, I had somebody who came to me once. He said to me, you know, sometimes you tear some of these men in these churches apart as much as you tear the Roman priests. I said, I'm determined to do so.

He said, I don't think this is right of you to do this. I said, now if I know you rightly, you're a Methodist. And so he was.

I said, let me talk to you about supper for a minute or two. And all supper at that time, and I'm not putting a tooth and saying all supper. I'd love to put a magic of us in there for you, but I'm not allowed up in there.

All supper was the precedence of the Methodist church at that time. And I don't need to go back down the years of its horrible history. I only need to go back to reaching Don and the Mormons there two weeks ago.

And he denied bluntly all the miracles of Christ. And I, if you were listening, you must have heard. When he talked about Christ walking on the water, he stopped.

He said he never walked on the water. He was only paddling on the edge of the shore. Well, when Peter stepped overboard and was drowning, I wonder how he got drowned on the edge of the shore.

And I'll tell you this, if you go to John 21, you'll find that Peter could swim because he got into the water and swam ashore. And you're not telling me that a fellow that could swim gets excited when he falls into the edge of the shore, do you? I'll tell you what supper is doing. He's doing away with the authority of the Word of God.

Who calls himself a Protestant, he's a dead one. And some of you stick in it, don't you? I don't know what you stick in it for. I'll tell you what we're going to talk about on Sunday morning if you come along.

Touch not the unclean. And the man that tears that book up and denies the deity of my Lord and pooh-poohs the miracle, that's unclean. And the slower you get away from it, the better.

Of course you know they're denying rights left and center now. The cultural depravity of man! I'll shove it up that peculiar little person. I'll tell you this is enough.

If I meet you, you're a child of God. You're a child of wrath if you're not saved. So the whole understanding is darkened.

Paul talks about them being dead. He says, you have he quickened who were dead. Insane.

Dominated by satan. Held captive by the devil, it is well. Defiled by flesh.

Without Christ, without God, without hope. Desolate is the world. Socially depraved is the world.

Of course you know they're pooh-poohing the cross just now. Old Weatherhead. He's another Methodist.

He wrote a book not so long ago. And he would scare you with this sort of writing. He said that John the Baptist's father, Zacharias, shut the Virgin Mary up in the temple and kept her close in there, a prisoner, until he made her pregnant.

And it was from that that the Christ of God was born. That's blasphemy, you know. That's blasphemy.

Friends, I tell you that this is doing away with the atonement of Christ. I said this to one of these old modernists. Well, this is, I don't see how this does away with the atonement.

I'll tell you though. I said that if Mary had the child Christ to Zacharias the priest, then she's a bad woman. Because she said the Holy Ghost came upon her.

And I'll tell you what's more. If she had this child to Zacharias and hid the Father's name, then the child is a bastard. That's English language.

Don't forget the word is in the dictionary. And I'll tell you this. If Mary is a bad woman and the child is a bastard, then the cross is a farce.

How could a sinful child from a sinful woman by a sinful man be my Savior? Tell me. These are Protestants, are they not? It's the Protestant crowd you have. I'll tell you, the Lord would come round and talk to them.

And the Lord would say, Thou hast the name that thou livest. Are they? We've got a great lot of loyal Protestants, you know, and I get into trouble for this. And they come loyally once a year to the church, and they're going to get two hundred dollars.

I'm not on for this book. I wouldn't mind if it was even super preachy. You don't tell me that's Protestantism because I don't believe that.

I think the Lord would say this again. Thou hast the name that thou livest, and thou art dead. That's what I think.

You see, we get a lot of talk about the Protestants of us, sir. See, on one hand, on this platform, I've got to miss the poopish doctrines of Rome, and I shall do so. But on the other hand, I've got to be fair and say we've got a great boatload of dead Protestants in this land of ours who don't care two hoots about the authority of God's Word, nor the depravity of man, nor the all-sufficiency of Christ, nor justification by faith never enters into it.

You see, we get a lot of talk in this country of ours, if we only take the Protestants of us, sir. We get a lot of talk about politics. Now, I know quite well, and I'm quite prepared to admit this, there is a place in the state for politicians.

And when it comes round to the time for voting, I shall go and vote, because I think that we need to be representative in Parliament before the government of the day, that our voice will be heard. And there's a place for politicians, all right. I'm not saying anything like that.

We get a lot of talk about the border. And, you know, sometimes there are hooks who talk, they try to scare us. And they say, if this border goes, and Rome takes over this land, then we'll be back into the dark ages.

Well, I can tell you this, if we get a lot of supers and weatherheads and a good lot more of these modernists and ecumenicalists, we might be. Because these are the men that's letting you down. But I'll say this, while the Church of Jesus Christ believes in the absolute authority of God's words, believes in the all-sufficiency of the cross, believes in justification by faith, the border never goes.

You get that? Because that's exactly what I believe. I believe the men that will hold this country more than anybody else are the men who are true to God. And they won't do it by guns either.

No. I think it's time that we saw the enemy. Oh, I know we've got a lot of bad boys who are bombing and shooting and killing and murdering.

But I think the men that have let this governance of ours down are the men who stand in pulpits tearing up the Bible. These are the men. And some of you, I dare you, you wouldn't cry yourself up, but stand by an old fellow that would tear this book up and spit in the face of Christ who said in one of his books that our Lord fluttered, fluttered with Mary and Martha all the days of his life.

I dare him. If you're stuck, I'll not get at you. I think the Lord would come and speak tonight, wouldn't he? I'll tell you when the Lord starts speaking, you have to take notice.

Because he speaks in a way that we should be spoken to. And he went on with this. It's a sad indictment, isn't it? And then we get the saddest encouragement here.

He says, be watchful and strengthen the things which remain that are ready to die. You know, it's time that we woke up when he says, be watchful. Actually, one of the translations is awake.

And we need to be awakened. We need preaching like this to awaken us. That we might establish the things that are ready to die.

And I don't think there's any way near dying in Millstone. Have a look around this class tonight. See all the young fellows and all the young girls with Bibles in their hands.

See all the old folks. Here we are in a bombed town. And you had to walk it.

I don't wonder who you get a lift. You come with the old folks and all. Don't tell me old folks come under those cars.

Never mind you enjoy it while it's there. But see this class tonight. And I can tell you there's a need for this word yet.

The only attraction in this class is this book. It is certainly not me. It is the book.

And while this goes on, God will look after us. But it's time that we saw the real enemy. That we are woke to the facts.

That we establish the things that are ready to die. He says, For I have not found thy works perfect before God. You see this is what happened to this remnant who came out on the Luther at the great reformation time.

You know for a while they were all justification by faith. They were sort of red hot evangelists. Ah, but it began to die down.

And you can see where we are today. Thousands of so-called Protestants. You know sometimes when a fellow's going for a job they ask him, What's your religion? He's a Protestant.

He hasn't been in church since he was a baby. He calls himself a Protestant. Let me tell you that Protestants stood up for the absolute property of God's works.

They stood up for the all-sufficiency of the cross. They stood up for justification by faith. Some of these people wouldn't know what I'm talking about.

They're far darker than Rome. I would have to say this for the Roman church today. They're creeping back to the book.

They would like to know more about it. Not so long ago there's a monastery out there towards Newark. The head man, whoever he is, priest or whatever you call him.

He came to me and he said, Would you lend me your tips? We priests want to sit round the word of God. Certainly I lent him the tips. I'd buy him a tape recorder even.

And for days and days they sit and listen to these messages. Are they getting back to the book while we're getting away from it? Sometimes I think that if revival breaks out again it might break out in the Roman church. It did it before, you know, with Luther.

And it's not impossible for God to do it again. God would have to say, I have not found thy works perfect before me. Vote me.

He said, Remember therefore how thou hast received and heard. Why, we should always remember the glorious gospel we received and heard and hold fast to it. And repent if we're only becoming a dead church.

If therefore thou shalt not watch I will come on thee as a thief and thou shalt not know what hour I will come unto thee. You know, I believe that in the great many Protestant churches tonight there are hundreds, there are thousands of men and women who are dedicated to the church who don't know Christ who are all dead, empty, formal, lifeless religionists and if Christ comes they'll be caught out. There'll be as many of them left as will carry on the business.

What an indulgent on the Protestant church. And then the Lord went on to say this Thou hast a few names even in fathers which have not defiled their garments and they shall walk with me in white for their worth. You see, I think we've got to see this looking over the whole spectrum of the complete Protestant church take our own land.

Bless God there are folks in the Episcopal church who are truly saved. I don't know how they stick there but they're saved. And there's no doubt at all that there are Presbyterians saved.

And there's no doubt at all there are Methodists saved. I know them. I think we have to look the way the Lord looked.

But you know when you gather them up a half dozen fear in there there's a few. He said there's a few. He said there's a few.

And there's still a few that love his works. There's still a few that say that the cross covers it all. There's still a few that know that justification comes by faith without the deeds of the Lord.

There's still a few who pray. There's still a few who give. There's still a few who is true to the Reformation faith.

Still a few. You numbered with them. I numbered with them.

He said they're worthy. I want you to get the hold of this. After this sad indictment and this saddest encouragement and the Savior's acknowledgement here we come to something that's very important.

Now we're coming to the individual part of the thing. You can see that. Verse 5. But he's not talking to the whole church now.

He's saying he that overcometh. He that overcometh this deadness that has come into Protestantism. He that's getting out from all this and touching not the unclean thing.

He that overcometh the same shall be clothed in white raiment and I will not blot out his name out of the book of life. That's a tremendous statement. I will not blot out his name out of the book of life.

This puzzles the young folks sometimes and I know it puzzles some of the old folks. Are there names blotted out of the book of life? Yes, there are names blotted out of the book of life. Isn't that what he's saying? This puzzles young people.

Now let me take the time to do this properly. That's why I rushed that a little bit. You know from the world began right away from Adam there's one thing absolutely sure and it's this.

There are books in heaven. Literal books in heaven. Don't make any mistakes about it.

And there are angels detailed out to look after the writing and the blotting out that's to go on in these books. And you have a right to ask me as the teacher of this class how do I know that there were books right from the beginning. Well I'll tell you how I know.

Let's have a look through this book. We'll go way back to Exodus. Book of Exodus.

And we're at chapter 32. Now if you know Exodus very well you know this is the chapter where Moses was away up the mount for a long time. And when he came back the people of God were dancing around the golden calf.

You remember that. Verse 31. We're at Exodus 32 verse 31.

And Moses returned unto the Lord and said all these people have sinned a great sin and have made them gods of gold. Yet now if thou wilt forgive their sin and this is the only place we have this dash because he must have thought it there a minute or two. Maybe he could carefully go on.

He said yet now if thou wilt forgive their sin and if not blot me I pray thee out of thy book which thou hast written. So at least you can see that Moses knew all about it. Moses knew that his name was in a book written in heaven.

And he so loved these people that if they were going to perish then he was prepared to perish with them. And that's the true love of a leader. It is not Moses' courage or love or grace that we are concerned with.

We are concerned with the book that was in heaven and his name was in it. And Moses knew that God could blot his name out. Now let's follow this.

We'll go into the Psalms now. Into the book of Psalms. We're at Psalm 69.

Book of Psalms, Psalm 69. And this is the psalm that Peter quoted after Judas had gone and hanged himself. Peter quoted this psalm after the killing of Judas.

Verse 25 says, Let their habitation be desolate and let none dwell in their tents. And Peter quoted it like this. Let his habitation be desolate and let none dwell in his household.

For they persecute him whom thou hast written. And they come to the grief of those whom thou hast wounded. Add iniquity unto their iniquity and let them not come into thy righteousness.

Let them be blotted out of the book of the living and not be written with the righteous. Now I think you can see that the psalmist knew not only that there was a book in heaven but that there were books in heaven. You see he talks on the one hand let them be blotted out of the book of the living and not written with the righteous because there's a blotting out that is going on and there's a writing in that is going on.

So that the psalmist knew about these books in heaven. Now let's go on over to the book of the Revelation and we're away at the last chapter of the book of the Revelation but one. We're at the chapter 20.

And then we'll go to the last chapter. Chapter 20 is this wonderful revelation that John got about the great white throne. That's great judgement warning.

And verse 12 says And I saw the dead, small and great, stand before God. What a moment it will be. And the books were opened.

And it says in the last verse, verse 15 Whosoever was not found written in the book of life. If the name wasn't there. It must have been blotted out you see for some reason.

But if it's not there then they'll be cast into the lake of fire and this is something that we should be absolutely clear about. On that great judgement warning when the books are opened if your name is not found written in the book of life you'll be damned for all eternity. Doesn't make a matter where you're about to summon.

You got that very clear now. That if your name is not found written in the book of life you'll be damned. I think God makes that clear.

Whosoever. It is the same as John 3, 16. Whosoever was not found written.

Now I want you to look at the wording of it. Whosoever was not found written in the book of life. That's the one the Lord was talking about over there in John 3, in Revelation 3. I will not blot their names out of the book of life.

Now chapter 21 of the book of the Revelation it's the great chapter where we see our eternal dwelling place, the new Jerusalem. You know it'll be a new planet. It'll be coming down from God out of heaven.

You know this space that's around us is a tremendous thing. 250,000 miles from here to the moon. And you know we say that's tremendous and you know it's really nothing.

Because it's 93 million miles from here to the sun. And if you go out towards the planets in the other direction as we say and it's hard to get directions in space there are millions and millions and billions and trillions of miles that we just can't estimate it at all. Space is almost like eternity.

And God is going to let a new planet down into space. It's our eternal home. And it gives all the details.

We have a gentleman in the meeting who is a mathematician. When I have any trouble with figures and counting I just go to him. I can't do the sums.

And I took the dimensions of this city and I took them into his office and I said I want you to count that up for me. I want you to count it in miles. And I want you to count the miles of this planet taking earth and water.

There's more water than earth as you know. And I want you to tell me the difference between the two of them. Which one's the biggest? And it took him almost all day to work it out.

It's a tremendous thing. And when he had worked it out the new Jerusalem is 15 times bigger than this planet, water and land. So we're going to a pretty good home.

Now it gives all the dimensions and foundations and constellations. There'll be no death there. Praise the Lord.

No shooting at night. There'll be no fears. No sorrow.

What a place. And when it gives all the dimensions and foundations and illuminations and constellations then it gives the congregation. See the last verse.

Verse 27. And there shall in no wise enter into it that anything that defileth neither whatsoever looketh abomination or maketh a lie but they which are written in the Lamb's book of life. And you get the hold of that you young people.

There's all the difference in the world between the book of life and the Lamb's book of life. There's two books now. You see the book of life was kept right from the very beginning, Moses knew about it.

And it means this. At the moment you're born even you only breathe for a short time. You only live for a day or two or a month or two.

Your name is put in the book of life because you have a connection with life. We keep a register like this in our country. The nurses who are midwives here.

We've got to register all the deaths. And of course we've got to register all the deaths. You see the moment that you had the connection with life your name was put into the book of life.

Of course you only have the connection with life to prepare for eternity. I hope you know that. You're not just down here only for making money and fooling around.

I hope you know that. The little span of life that you have is just a short one. It's like the shuffle of a weaver's shuffle.

Do you ever see it go across the room? Well that's just like life. And you get that little short span that you'll prepare for eternity. And God will come round and talk to you.

And the Holy Ghost will strive with you. And the light of the gospel will come to you. And there may come a time when God will talk to you for the last time.

And if you harden your heart and turn your back and leave Christ for the last time God will block your name out of the book of life. You're having no more connections with life. Everything for all eternity from that moment onward is going to be death.

Spiritual death, physical death, eternal death. It will be always death. You'll have no more connections with life.

And he was warning some of these old dead brothers and sisters if there's not a change I'll block your name out. But the man that were worthy said I will not block any name out of the book. You're only worthy

when you accept the Savior.

I hope you know that. You see, the book of life and the Lamb's book of life are two different things. You see, the day that I was born in the little back street house my name was put in the book of life.

And then there came a day when, bless God, I was born again. And it wasn't the connection with life I had then, it was the connection with the Lamb. I was born because I knew the Lamb of God had taken my place and died my death.

And I can remember the moment tremblingly that I put the arms of my teeth around Him and He was mine and I was justified. And my name was put in the Lamb's book of life. Because the day that I had a connection with life my name was put in the book of life.

And the day that I had a connection with the Lamb my name was put in the Lamb's book of life. And every name in the book of life that refuses Christ for the last time rears up. That only leaves the same names that will be in the Lamb's book of life.

Because if you go up to one's house who don't accept Christ and leave the others you're going to have a perfect oddity return. They'll parrot you now. God will say, you had a connection with life? And on the 22nd of November 1932 half past five in the evening you accepted my son? Your name is in the Lamb's book of life.

But when they open that book on the judgment morning and your name is not there if it's not in the book of life it won't be in the Lamb's book of life. And whosoever's name was not found written was cast in the lake of fire. Don't you ever think for a moment that if you get your name in the Lamb's book of life that you'll be lost again.

Not on your life you won't. How could a fellow be lost again when he's in Christ? You see, if any man be in Christ he's a new creature. You see, in Adam all die.

In Christ all shall be made alive. I was arguing once with some of these old professors and I said this to one of them who tried to argue that they could be lost again. I said, was I condemned in Adam? He says, you were.

He says, do you know the wording of it, professor? It says, by one man's disobedience by one man's disobedience sin entered into the world and death by sin and death passed upon all men for all sin. I said, I was condemned in Adam, was I? Yes, you were. I said, I was condemned because I didn't sin, is that right? Yes.

He says, you know where I am now? I'm in Christ now. Do you think Christ will sin? You know God has done it wonderful. He condemned me in Adam.

He justifies me in Christ. And when Christ fails, I'm lost. He never fails.

He cannot fail. For he is God. Whereas now this evening in Adam condemned, in danger or in Christ.

You know God could speak to you for the last time in this Bible class. And you could sit looking at me and you know you should be saved. You know you should be saved weeks ago.

And you can rise slowly and go out with a crowd and God will blot your name out tonight and you're damned. If you'd like to come round and have a chat with me you can get saved and there'll be a new name written down in glory in the Lamb's Book of Life tonight. Will you come? Just don't be an old dead Protestant and go to hell.

Get saved. Then you'll be worthy. And you'll walk with Him.

God bless you. Sing two verses. Just two verses.

672. 672. Am I a soldier of the cross? A follower of the Lamb? Shall I fear to own His cause or blush to speak His name? First and last, verse 672 please.

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

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