

# The Eternal Spirit the Spirit's Work in Inspiration

by Willie Mullan

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*The sermon emphasizes the importance of inspiration, the difference between inspiration and dictation, and the opposition to inspiration from the Roman Church and higher critics.*

**Duration:** 56:30

**Scripture:** Genesis 1:1, Romans 4:25 - 5:1, 2 Peter 1:21

**Topics:** "Eternal Spirit"

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## Description

In this sermon, the preacher starts by discussing Romans chapter 4 and how Christ was delivered for our offenses and raised again for our justification. He then talks about the teaching of Rome and how it suggests that we must suffer for our sins. The preacher also mentions the world powers and how Hitler was believed to conquer the world, but the preacher gave a lecture on why Hitler couldn't win the war. Lastly, the preacher talks about the importance of believing in the word of God and how academic qualifications do not give life.

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## Transcript

anything to do with the original scriptures. You see, whoever placed the title on this book like that, had they just looked carefully at the chapter, they would have found that verse 4 began like this. It begins with the word John.

Not Saint John, just John. And if they'd looked at verse 9, they would have found this. I, John, who also am your brother.

None of this old ecclesiastical nonsense. Paul penned 12 letters in this book, and each one of them begins with the word Paul. Just as blunt as that.

Not Dr. Paul. Not the very reverend Dr. Paul either. No, just Paul.

Not even Pastor Paul. Just Paul. And Peter penned two great letters in this book, and first Peter begins with the word Peter.

Not the very reverend Father Peter. Just Peter, he put it down himself. And the second letter begins with the words Simon Peter.

So there's a whole lot of things we must be quite clear about. But I'm very sure that every jot, and fiddle, and sound, and sentence of the original scriptures where God breathed, all scripture was given by inspiration of God. And when we talk about inspiration, we mean that this holy person, the third person of the Trinity, he moved holy men to just say and write the things he wanted them to write.

Now I think we must be careful there. Because I don't think that inspiration and dictation are the same things at all. When I write in booklets, sometimes I dictate to the secretary here, and she just puts down the things that I say, and the things I want to say.

That's what you call dictation. But inspiration is not dictation. Otherwise we'd have the vocabulary the same right from Genesis right through.

Oh no, when we talk about inspiration, we talk about the Spirit of God, the third person of the Trinity, taking holy men, the servants of God, and moving holy men, were moved by the Spirit of God. Now I want you to get this. And the Lord, he was moving them to say verbally.

When I say verbally, I mean the actual words he wanted them to put there. And we'll prove that. Yet their own personalities were kept.

Let's begin that. Oh yes. You'll find that Jeremiah's tears are mixed with all that he's saying, and yet the Holy Ghost is upon him.

You'll find that David's emotions are there when you come to the Psalms, and the song comes through, and the sword comes through at times, because he was both a sweet singer and a warrior at the same time. And this is where of course some people take exception. They just can't believe this.

They just think that the Holy Ghost can't take men and keep their personalities and their characteristics, and not have human error. Now that's where the question comes in. Can God take these men and move them to say what he wants them to say, and write what he wants them to write, and keep their own characteristics and features there, and emotions and so on, and yet preserve them from human error when they're writing the Holy Scriptures? And I say yes.

I say there's no problem for God at all. You see when you take the Gospel of John, and you take 1st John, and 2nd John, and 3rd John, and you take the book of Revelation which came from John, you'll find that you can look at these, and there's something that's John Ayn. In all these books they can find this out now.

They can look and they can say yes, that's John. And you'll find that when you come to the letters of Paul, there's something that's Paul Ayn there. John was a tender character, always around love and all that sort of thing.

Paul was a warrior from his youth up. You'll find that Luke was a physician and so on. Now this is where we have trouble because people won't believe this.

And so there are some powers against inspiration. We've got to look at these powers. Then we shall take time to look at the people for inspiration, and then we shall come to the proofs of inspiration.

And I would think that would do us for this evening quite easily. If I want to look at some of the powers against inspiration. You see the Roman Church, and mind you, I don't want to say anything about it hastily, but it's trying to go against inspiration because it thinks it has an authority over the Word of God.

I want you to get the hold of that. Because you know, the Roman Church believes this, that while they accept the authority of God's Word up to a point, they believe the authority of the Church of Rome is greater. And when their Pope speaks on things like this, they say that he's invulnerable.

And if he makes rules and laws that even contradict this Word, that's the point. They say that his authority is greater than the authority of the Word of God, and that won't do. That won't do.

You see, this is where the Reformation came from. Because when Martin Luther, Roman Catholic priest, was doing penance on that spiked staircase long ago, as he was climbing this staircase doing penance for his sins, something dawned on him from the Word of God. Now, I'll show you what dawned on him.

You like to come with me and have a look at it again. And we're at Romans chapter 4, please. He suddenly remembered something that was said about Christ.

And in Romans chapter 4, this is what he remembered. Paul is the writer here, under inspiration of the Spirit, remember, and speaking about Christ. In the last verse he said this, who was delivered, Christ was delivered for our offenses, and was raised again for our justification, and this is where the chapter shouldn't be, therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

And Luther suddenly remembered that Christ was delivered for our offenses. And if he was wounded for our transgressions, and bruised for our iniquities, what am I doing on this staircase? Must I need suffer for my sins too? And that's just the teaching of Rome. And Paul suddenly remembered this.

If you go back to Romans chapter 3, I want you to go back there for a moment. And at verse 28, Paul did this, therefore we conclude that a man is justified by faith without the deeds of the Law. That's what we believe, that's what this Bible says.

You see, this is coming back to the glorious message that we're saved by grace alone, without works. Rome says we need Christ, and then we need Mary, and then we need money, and then we need a thousand other things. The Bible says no.

The Bible says you just need Christ. And God gives you Christ in wondrous grace. And the moment you accept the Savior that grace gives you by faith, then you're justified before God.

So they have a sort of argument, but I don't think you know that we should hammer the Roman Catholic Church just altogether, because I think there are some set-ups in the Protestant stable that would need to be looked at. You see, there's another power that comes against inspiration, and it's this higher criticism power. Because you know, they've got a lot of things to say, they're always questioning things, these higher critics.

Let's have a look over in 1 Corinthians for a moment, and we're at 1 Corinthians chapter 2. And Paul, writing to these believers at Corinth, said this, verse 9, But as it is written, I hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. Now I think we must get the heart of man correct for you. When he says, I hath not seen, nor ear heard, neither have entered into the heart of man, he's actually saying nothing has entered into the heart of the natural man.

It's never dawned on him the things that God hath prepared for them that love him. Things that God hath prepared for the believer. Because you know, there are some folks from around to question me about this.

Well I don't think you have any grounds, you see, when I read you the next verse. Put the two verses together, I hath not seen, nor ear heard, neither have entered into the heart of man, the heart of the natural man, the things which God hath prepared for them that love him. But God hath revealed them unto us by a spirit.

You can't say that we don't know nor we haven't seen when they're revealed to us. Oh there's a difference between them that love God and the heart of man. It's the natural man, the natural man doesn't understand.

But God hath revealed them unto us by a spirit. For the spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, saith the spirit of man which is in him.

Even so the things of God knoweth no man, no natural man, but the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God. That we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual with spiritual.

Now we come to where the light comes. But the natural man, it's a pity that word hadn't been right down the chapter, but the natural man receiveth not the things of the spirit of God. For they are foolishness unto him, neither can he know them, because they are spiritually deserted.

I want you to get that. The natural man, even though he comes through the university and he graduates in some department with honors, and he's a brilliant fellow in some ways, he's not saved, he's still a natural man. Well the natural man with all these qualifications, and maybe a big scroll on the wall, and great names at the end of it, let me tell you this, that the natural man receiveth not the things of the spirit of God, neither can he know them.

They are foolishness unto him. But let's forget that now. I've seen fellows graduating, you know, Chinese graduating at Queen's, and they've got honors, they've done well, they've worked hard, but they go back to China and worship idols.

Your academic qualifications doesn't give you life, you know. I think we've got to get this solved out, and then there are some of these boys who are only natural men, with an academic standing, who climb and begin to tear the world apart. Oh yes, they're the higher critics now.

One of them on the TV, or the radio the other morning, talked about the Lord Jesus on the shore of Galilee, and there's seven men out in a boat, and they're coming in, and he calls from the shore, and they didn't see him properly. He's standing on the shore of their disappointment, he's always there. He says, have you any meat? They have toiled all night and have taken nothing.

Coming in, downcast, defeated and depressed, disappointed. He says, cast on the right side of the ship, and when they cast, they're found. There are a multitude of officials, and he doesn't believe, this character doesn't believe this miracle.

He doesn't believe any of the miracles. He's questioning all the miracles. And he's got a natural way out of this fix.

He says, perhaps, as he stood on the shore, he saw a shoal of fish near to the ship. Oh, what a clown he is. You don't tell me that he saw the shoal of fish, and the fishermen in the boat didn't see it.

It wasn't the Queen Mary they had out on the lake, you know. It was just a little, flat-bottomed boat, and if the shoal of fish were there, sure they would nearly jump into the boat. Ah, this is tripe.

But he doesn't see what we are going to see just now. Let me show you something about this. It's a pity we couldn't invite them for an evening.

Only, I would hammer them too hard, and then they'd never come back. Let's have a look at Luke's Gospel, chapter 5, just for a moment. Luke's Gospel, chapter 5, verse 1, And it came to pass that as the people pressed upon them to hear the word of God, he stood by the lake of Genesaret, and it's just the lake of Galilee.

Sometimes it's called Genesaret, sometimes it's called the Sea of Tiberias, sometimes it's called the Sea of Galilee. It's just different names for the same piece of water. And saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets.

And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing. Now if professional fishermen toiled all night and had taken nothing, and the night time was the proper time to fish in the Sea of Galilee at that season of the year, then Peter was sort of concluding in his mind, there's very little hope of catching them at daylight, when we couldn't get them at night. So what he did say was this, Master, we have toiled all the night, and have taken nothing, nevertheless, at thy word I will let down the net.

And I want you to get this very carefully. You see what our Lord Jesus said unto him was, launch out into the deep, and let down your nets. And you would almost think that he's obeying the Lord in spite of his own knowledge.

He says, we have toiled all night, and have taken nothing, nevertheless, at thy word I will let down the net. There's a net at the one, and there's no answer at this one. He's not obeying at all, he's disobeying.

He says there's no chance of me letting down the nets, but I'll to please you I'll let down the net. It's disobedience, I'll show you how I'm sure of that in a moment. For six and when they had done this, they enclosed a great multitude of fishers, and the net would break.

Of course it would break. My Master never asked fishermen to put a net out to destroy the net. He never did that, you know.

He was wholly harmless. He wasn't doing that on them. This was Peter's fault.

There was enough fish there for all the nets, but he disobeyed. Verse 7, and they beckoned on to their partners which were on the other side, that they should come and help them. And they came and filled both the ships, so that they began to sink all the plenty of fish there.

When Peter saw it, he fell down at Jesus' knees saying, depart from me for I am a sinful man. He knew exactly what he had done. He had stood up like some of the rest of us and thought he knew better.

He says, I'm not doing it, I'll let down the net, if that pleases you. So the net break, and he found out that he had disobeyed, he had been so stupid, but he comes quickly and falls down and says, I am a sinful man, oh Lord. Now, let's go to John 21 now, because this is where this fellow was reading from the other morning, this higher critic.

John 21, after these things, Jesus showed himself again to the disciples at the sea of Tiberias, that's the other word used this time, and on this way he showed himself, he's going to reveal himself, and he's taken a special way of doing it. That's the idea that he's, they were together, Simon Peter and Thomas called to him, and Nathanael of Galilee, the sons of Zebedee, and two others of his descendants, there were seven of them walking up and down on the shore, and you've never seen this bunch together before. There was Simon Peter there, he was the one who denied him.

There was Thomas, he was the one who wouldn't believe. There was Nathanael of Cana in Galilee, and he was the one who at first said, can any good thing come out of Nazareth? And the sons of Zebedee were there, there were two of them, and they wanted a special place in the kingdom at one time. All the sort of rebels are here.

And it says two other of his disciples, it doesn't give you their name, and any two of us would fit them all right. I could pick two of you out and fit you in all right. And I could be one of them too.

What a crowd that's here. Simon Peter says unto them, I go fishing. He's fed up weeping on the Lord coming.

The resurrection has come, and weeping on the shore he hasn't come, I'm not weeping any longer, I'm going back to the fishing. Oh he had been called away from that you know. The Lord had called him into the service.

Sometimes the servants of the Lord get stretched a bit you know. I had a pastor in not so long ago, before I was up one morning, heard him coming thumping up the stairs, panting, into the room, threw himself in the bed, said I'm leaving. I said what's up with you? Is it alright with me to be congested? Oh yes.

I said the main thing is did the Lord tell you to leave? No he didn't. He ran away down the stairs and left me a piece here. Oh no you just don't run away like that you know.

But Peter was running away you know. Get in the work of the Lord, the devil will see the storm will blow, and the lion will roar, and the night will get dark, and the boat will get filled with water, but it won't sink. Won't sink.

I thought you were dead. I have to preach for about an hour to waken them up now, it's really shocking. Yes.

So here they are, Peter says I go fishing, they say unto him we also will with thee, they went forth and entered into a ship immediately, and that night they caught nothing. But when the morning was now come Jesus stood on the shore. Bless him for that.

When you're beat and you're fed up and you're disappointed, he's always on the shore of your disappointment somehow. Somewhere in the shadows you'll find him. Bless him.

And the disciples knew not that it was Jesus. I think there was a sort of mist blowing they couldn't see it properly but I'll not go into that. Then Jesus said unto them children have ye any meat? They answered him no.

He said unto them cast a net. Did you get the word? Because it's not nets this time. This happens to be nets this time.

Cast a net on the right side of the ship and ye shall find. They cast therefore and now they were not able to draw it for the multitude of fishers. Therefore the disciple whom Jesus loved said unto Peter it is the Lord.

And when Simon Peter heard that it was the Lord he gave his fishers caught unto him for he was naked and had cast himself into the sea. And the other disciples came in a little ship for they were not far from land but as it were two hundred cubits dragging the net with fishers. As soon as they were come they saw a fire of coals there.

Fish laid their own bread. Jesus said unto them bring of the fish which ye have caught. Simon Peter went up and drew the net to land full of great fishers and hundred and fifty and three and for all there were so many yet was not the net broken.

It didn't break that time. That's the bit you see that's the bit that matters. This old fellow doesn't see this you see.

You see the Lord was working a miracle here and I think maybe it was a bigger miracle than what we even think. When I was at Galilee one day I went down the steps into a boat where there was a big half naked fisherman and I said hello. He says hello.

And I says I'm Irish. He says you're good looking. I says I know that.

I said look I'll try to solve this and I don't know the answer. When these men were fishing and the Lord wrought a special miracle there was one hundred and fifty three fish in the net. You know anything about it? He says I'm not sure but I'll tell you what I do know.

They tell me there is one hundred and fifty three different kinds of fish in this lake. I know no more than that now. I want to make a song out of it or anything.

But if my Lord got one of each kind and stuffed them into the net it's a bigger miracle than what we think. I think the bit that matters is that he was revealing himself to them through the net. On one occasion when Peter disobeyed the net broke.

On this occasion the net did not break. And this stupid old fool we have on the radio in the morning he's going to tear this book apart. He doesn't believe in miracles.

And Nicodemus comes into the Lord's presence and he was a Jew and he was a rabbi. He was a ruler among the Jews so it says. And he says no man can do these miracles that I doest.

You would think a fellow that was on the scene would know whether there were miracles or not. I'm with this stupid old fool here in 1977 know anything about it. The type we have to listen to.

Oh yes they don't like this. So they tear it apart. Let us get a hold of this that every word, every letter, last or next was inspired.

And it was a sad day when Peter cut it off. Every word, every letter, every jot, every title. You see there's another crowd and it's this modernistic crowd they come against this too.

You know one of them said to me not long ago you know we believe that some of this book is inspired. And you believe that some of it is not inspired? Yes. Oh my God and all the bits which are inspired.

Are you trying to take me away from the scriptures to come around to boys like you? And you'll tell me the bits that's all right and you'll tell me the bits that's not all right. And when it comes to believers baptism and breaking bread first day of the week that bit's not inspired because they don't do that. Oh God didn't leave us an admiral.

Not for a moment. Like the old fellow when I preached at Queens on Daniel. He came out with me put his arm round me and when they get their arm round you you can be sure there's trouble coming.

He said you know it was a mighty address with no notes. Not at all. I said the only kind of notes they gave me was pine notes.

He said it was masterly but I don't believe a word of it. He had a beard. He was a professor there and I said listen there's beardy.

It doesn't matter to me what you believe. You go on with your own belief or whatever you like inside you. It's what I believe in master.

I said your professor here bless you. Know your job. Sure he does too.

You know I'm not taking anything from that. I said tell me this do you believe that Jesus Christ was God's son? I do of course. I said do you believe that he knew better than you? We question when you put it against a fellow.

Do you believe the Lord knew better than you? He said of course I believe the Lord knew better than I. I said well when he's talking in Matthew he says when thou seest the abomination of desolation spoken of by Daniel the prophet. He believed there was a Daniel the prophet. If God's son believed there was a Daniel the prophet I'm behind on this.

I believe. No problem to me. I don't think we need to waste time.

No matter what criticisms or what angle they come from against the inspiration of this book. I'll tell you the whole argument ends like this. The whole argument concludes do we receive the teachings of men or the teachings of this book? That's where it ends.

Doesn't make a matter what end they come from. Doesn't make a matter whether it's the Roman church or the Protestant church or higher criticism. Those who profess to be wise all the time let us see how foolish they are.

The whole thing boils down to do we receive the teachings of men or do we believe the teachings of this book? That this is God's will. Ah yes we have these powers against inspiration. Let's have a look at some of the people who were for inspiration.

Let's go to Matthew's gospel chapter 22. Matthew chapter 22 verse 23. Matthew 22 verse 23.

The same day came to him the Sadducees. This was a sect that was in Palestine at that particular time. There was another sect called the Pharisees.

And the Sadducees were a different crowd altogether. And they say that there is no resurrection. They didn't believe in the resurrection.

They didn't believe in the resurrection of the body. They didn't believe in spirit or angel. They didn't believe in these things that the Bible talks about.

Like our modernists unless they could really work it out in their own minds they are not going to believe. The Sunday school teacher asked the class and there were only kids and I don't know why she asked the question. She said to them do you know the difference between the Pharisees and the Sadducees? And the wee fellow about six stood up and said I don't know about one of them but the Sadducees didn't believe things that's in the Bible and so they were Sadducees.

Not bad for six. Yes. 23.

The same day came to him the Sadducees which say that there is no resurrection and asked him saying Master Moses said if a man die having no children his brother shall marry his wife. And he raised up seed unto his brother. Now there were with us seven brethren and the first when he had married the wife deceased and having no children left his wife unto his brother likewise the second also and the third unto the seventh.

She married all seven of them. She was a sort of hardy knur as they say in Canada. Yes.

Last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? For they all had her just because they didn't believe in the resurrection they were trying to bring this difficult question so they thought to the Lord Jesus. Jesus answered and said unto them ye do err not knowing the scriptures nor the power of God and those two things are worth underlining.

We need to learn to know the scriptures and we need to depend on the power of God. For in the resurrection so our Lord Jesus believed in the resurrection. For in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven.

But as touching the resurrection of the dead have ye not read that which was spoken unto you by God saying I am the God of Abraham the God of Isaac and the God of Jacob. God is not the God of the dead but of the living. You see our Lord Jesus is going back and he believed that this was the inspired word of God I am the God of Abraham and of Isaac and of Jacob.

I think you can see that can't you? Let's go to 2nd Timothy and we are at the 3rd chapter there Paul's 2nd letter to Timothy and we are at chapter 3. Paul writing to Timothy said this to him in verse 15. And thus from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. That's how you get saved.

Even we boys and girls can get saved. Then he said this all scripture is given by inspiration of God. He had no problems about it either.

The Lord Jesus is for inspiration and the Apostle Paul. Let's have a look at 2nd Peter for a moment and we are at 2nd Peter and at the 1st chapter. And the last verse, verse 21.

For the prophecy came not in old time by the will of man, but holy men of God speak as they were moved by the Holy Ghost. Yes the Apostle Peter is behind this too. You will find that when we go into 1st, 2nd, 3rd John, John is behind it.

You will find that on one occasion the psalmist said the Lord speak by me through his Spirit. Look do we need any more proof than this? Can you see any more people than this? Don't you see the people for inspiration? The Lord Jesus, the Apostle Paul, Peter, John, the psalmist. Now how would we prove that every jot and tittle and sound and sentence of the original scriptures were God bringing? I remember a doctor coming to this meeting one evening, a lady doctor and sitting in the room there.

And she said do you really believe that this is the word of the living God? He said of course I believe. From Genesis to Revelation the original scriptures madam. I believe this is the word of the living God to us.

She said could you prove that to me just now? I said I think I could if you have the time. And you know I started in the book of Daniel with her. I am not going to do all this with you because I know it is going to take a lot of time but you can go over it after you go home.

And I said God is giving a revelation here of the great Gentile nations that will be world empires during the times of the Gentiles. We are still in those times of the Gentiles you know. And I said you see the first world empire of Gentiles was Babylon.

And God gave a revelation of how many of these nations would become world empires and rule the world right to the end of the times of the Gentiles and he gave it through this great image that was in Daniel. And the head of the image was gold and this was representing the Babylonian empire. And then the breast and arms were of silver.

And we found out when we went through Daniel in the class here that this represented the Medo-Persian empire and of course Medo-Persia ruled the world. And then we found out that the belly and thighs of this image they were made of brass and they represented the Grecian empire and Greece ruled the world under Alexander the Great of course. And we are coming near home in history now.

And of course when your Old Testament ends at the last dot in Malachi it was Medo-Persia that was reigning. And in case you don't know between the last dot in Malachi and the first letter in Matthew's Gospel there are 400 usually called by the students silent years, 400 silent years. And if you get the date of the last chapter of Malachi and the date of the first chapter of Matthew you will find there are 400 silent years in there.

And in those years Alexander the Great overthrew the Medo-Persians and the Grecian empire came into being in the midst of those two books. But before the New Testament opened another Gentile world power came into being and it was when our Lord Jesus Christ was born. It was Caesar Augustus from Rome who sent out the decree that all the world should be taxed.

What's he talking about because he's a boss. Let me tell you, I say to this lady, my dear there will never be any more. There can't be any more.

You will never find any more world powers. There will just be these four and no more. The day that Hitler walked into Paris and he had chased our army home you know Dunkirk.

And now the French were on their knees and they were standing in the same old railway wagon that the last war was finished in. And Germany was defeated and now the Germans were on top. And everybody believed that he would cross the channel, that he would overthrow us, that he would take the world over.

And that day I gave a lecture on why Hitler can't win the war. I was a young fellow then. And I looked a real stupid fool.

And people sitting around listened attentively all right, didn't believe a word of it. But I knew he couldn't win the war. Germany can never at any time be a world power.

And the Caesar had to find that out and Hitler had to find that out. And what is more, Russia will never be a world power. It just cannot be.

In fact I can take you to a chapter that shows you where Russia will be destroyed. On the mountains of Israel. Oh yes.

They talk behind my back about prophecy but they don't come to talk to my face. Because I tie them up a wee bit. My dear friends, this book must be inspired when you come to this historical business of the nations.

Let me tell you that there will be a revival of a kind of this Roman power. And it's seen in the tent poles of this image. And I believe that the United States of Europe.

This European economic community that Mr. Heath talked so much about. It will be a revival of Rome. And whether we like it or not in this little province and this won't go down well.

Ulster will be under Rome in this province yet. Make no mistakes about that. The only joy that I have in this that when it happens I will not be here.

The Lord is coming. Oh we are drifting closer and closer and closer. And you wouldn't know what the British government is doing in the dark.

I don't need to enter into that. Send you down the drain tomorrow. I'll tell you this.

We're getting terribly near to the Lord's coming. I'll solve a few problems. You see I could take up the historical proofs.

Because I could take up the prophetic proofs. You see I could turn at this moment to the book of Psalms 22. It begins, my God, my God, why hast thou forsaken me? Was it written by the psalmist David? Was it written by this shepherd boy who became the king? Was it written by the sweet singer of Israel? And it was.

And there are no doubts that some of the great old fashioned Psalms came from the hand of David. How did he get to know this bit? How can he tell the actual words of a man on a cross in Jerusalem 600 years hence? It is not guesswork. It can't be guesswork.

I can take you any day you like through Daniel's 70 weeks. Yes. And I can prove that from the going forth of the commandment to build Jerusalem, and that's a way back in Nehemiah's time.

To the day that our Lord Jesus Christ rolled through the gates on the earth into Jerusalem is the exact number of years given by Daniel. Yes, for Robert Anderson, who's a bigger fellow than I am about these things. He's the man that founded Scotland Yard for Great Britain.

He's the man that made it what it is. He's the man that worked it out by the moon. And he got it to the exact second he said.

That when Christ went through the gate into Jerusalem, Daniel's prophecy was filled to the second. How can you do this? When old Jacob is dying, and he's an old man, he's 124 years of age, he's blind. And this is his last hour, and he's sitting on the bed.

And he's leaning on the top of his staff. By faith, Jacob, when he was dying, leaned upon the top of his staff and worshipped. He gathered his sons around him.

Here's 12 big fellows. Can't see them all, but he knows them all. He knows Reuben's there.

You're my firstborn. He comes down the line. He's going to speak to every one of them.

He takes Dan out. He says, Dan, know of the serpent. By the way, why did this old man choose the metaphor of the serpent for this boy and this tribe? Well, this is the tribe that brought idolatry to Israel.

I honestly feel that if I had the time this evening, I believe I could prove that the Antichrist, this terrible being that will come to this world, that he will be an apostate Jew from the tribe of Dan. And he'll be a serpent. By the way, this can't be guesswork in Genesis 49.

Oh, I don't think so. And I think if you take the historical and the prophetic, supposing I would go into the typical this evening. My, we've had the high priest's garments here.

And oh, what nights we've had of devotion, looking up these wonderful things. We've had the tabernacle here. We've had all the offerings here.

If you go into the typical, I mean, mind may just kind of bounce about like that. Or supposing I were to go into the typical tonight. Supposing I were to go into the experiential.

Ah, this is where I shine most. I've come to this brook in my troubles. I've knelt at his throne.

I've believed his word. I've cast my burden on the Lord. I've cried and the Lord has heard me.

That's an experience you can't shake me out of. This is the word of the living God. Was inspired by the spirit.

Taking men, using their personalities. Jeremiah's tears. Elijah's sarcasm.

Paul's fearlessness. John's tenderness. It's all ruled out, worked out together.

And error is kept out. And it's the word of the living God. And God has magnified his word.

Above his name. And we are not standing for Trump's telling it or not. We'll be in battle if you do that.

Audio: <https://sermonindex1.b-cdn.net/22/SID22692.mp3>

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