

# A short word for closing days

## Part 1

Speaker	Norman Anderson
Duration	00:13:06
Online version	<a href="https://www.audioteaching.org/en/sermons/na022/a-short-word-for-closing-days">https://www.audioteaching.org/en/sermons/na022/a-short-word-for-closing-days</a>

*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:01] The book of Malachi chapter 3, very interesting passage that has often been encouraging to the people of God. Malachi chapter 3 verse 16, Then they that feared the Lord spake often one to another, and the Lord hearkened and heard. And a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. And I will spare them, as a man spareth his own son, that serveth him. Then shall you return and discern between the righteous and [00:01:05] the wicked, between him that serveth God, and him that serveth him not. Then the last chapter verse 2, But unto you that fear my name shall the Son of Righteousness arise, with healing in his wings.

Then the last chapter of the New Testament, chapter 22 of the book of Revelation verse 16, I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root, and the offspring of David, and the bright, and the morning star, and the Spirit, and the bride, [00:02:04] say come. Let him that heareth say come, and let him that is a first come, and whosoever will, let him take the water of life freely. Verse 20, He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus, the grace of our Lord Jesus Christ be with you all. Amen. Just a very short word for closing days. The Old Testament closed in an evil day. There was witnessed by Malachi the utter breakdown of the spiritual revivals of [00:03:03] the days of Ezra BC 538 and Nehemiah BC 456. Yet in the darkest day there were hearts distinguished from the mass, remnant indeed, which feared the Lord. To them the Lord gave great encouragement. He said, But unto you that fear my name shall the Son of Righteousness arise with healing in his wings. The book of Revelation, the last book of the new, as Malachi was of the old, witnessed the utter breakdown in the hands of responsible men of the testimony connected with a glorified Christ. [00:04:04] Dark days, which succeeded the apostolic era, were brightened by the Sardis revival, which in its turn declined. This was followed by the Philadelphian revival of the early 19th century. This too has broken down in the hands of responsible men, emphasizing to us as has been said that whatever God commits to man breaks down in his hands. In contrast to the palmy days of early Acts, where we read of believers were the more added to the Lord multitudes, both of men and women, we listen to our Lord concluding his address to Laodicea, Behold, I am standing at [00:05:11] the door, and am knocking. If any man will hear my voice, and will open the door, I will come into him, and will sup with him, and he with me. A vast decline has taken place in the testimony in these last days. So we pass from multitudes to if any man. God be thanked for any who respond to our Lord's appeal. To all such, as the book of Revelation closes, he encouragingly presents [00:06:01] himself as the bright and morning star. So in the end of Malachi, the word of the Lord gives encouragement with the prospect of the rising of the Son of Righteousness, indicating the dawn of another day. And obviously its characteristic will be that what

is pleasing to God will be established, for he speaks of himself as the Son of Righteousness arising. And there'll be widespread blessing there, and he'll bring in healing. But he holds this out in prospect to his own, in the darkest moment of their day, in the midst of a spiritual decline that's characterized by self-pleasing and despising of himself, as one will learn as we read through the book of Malachi. [00:07:06] The great feature for us to covet, as it was for the remnant in that day, is unto you that fear my name. Do we fear his name? Have we respect for his glory? Does his name command us? Is it paramount with us? Do we revere his name? Is he precious to us? Well, he says to you that fear my name. Shall this blessed prospect now held out be realized? And so on the end of Revelation he presents himself as the morning star. Just before the day breaks, the morning star shines forth in brilliance, and our Lord Jesus Christ holds this out in blessed prospect, in the darkest day of [00:08:07] professing Christianity, when things are declining and declining rapidly, when his name is being despised, when Christendom has become the shelter for everything that is contrary to himself. He speaks blessedly of himself as the bright and the morning star. He carries our hearts forward, and so he would speak to us with encouragement that we might go on, that we might hold fast until the end of our responsible history here, in the faith, hope, and prospect of his soon return. And so just before the day of the kingdom is brought in, he himself, the bright and morning star, [00:09:06] will shine out for his own. The Lord himself shall descend from heaven with a shout.

It's the rallying shout, the assembling shout. There'll be a measure of triumph in it. Sleeping saints shall be raised, living saints shall be changed, and together, assimilated to the glory, he'll be caught up to meet himself with a blessed prospect. And in that day when he shines forth as the bright and morning star, he tells us in the book of Revelation, there's no change in his love and grace, for I, Jesus, sent mine angel to testify unto you these things in the assemblies, the same blessed Jesus. We are reminded at the beginning of that, this same Jesus shall so come. And so when [00:10:08] he comes as the bright and morning star, ending the night of trial, testing, and responsibility, bringing an end to the decline, translating his saints to glory, it'll be with a well-known love, because it's the love of him who's plumbed the deepest depths of suffering at Calvary. I, Jesus, and he is the root and the offspring of David. Implicit in these two expressions is the Godhead glory of his person as the root, and the charming grace that marks him as the offspring of David. He is the bright and morning star. And so at the end of the chapter, in this book of Revelation, he says, [00:11:02] surely I come quickly. And so he says, in contrast to the palmy days of Acts, as we've been drawing attention to it, where the multitudes were being brought in, the end of the day, if any man, he says, in his address to Laodicea will hear my voice, will open the door, I will come into him. And so praises blessed name. Just before he shines out as the bright and morning star, he presents himself to us in his address to the assembly at Laodicea, as one who is outside the professed system of things, and he's standing at the door, and he's knocking, and he's appealing. May we hear his appeal? He will [00:12:04] come in and sup with all who open the door. He'll enter graciously, sympathetically, into their circumstances in priestly grace, but he'll lead them at the same time to enter intelligently, affectionately, and with delight of heart, in his blessed company, into his own, into the light of his own blessed circumstances, for they will sup with him. And so, just before he comes, he gives this appealing word, and now he says, surely I come quickly. Faith and love say, Amen. Even so, come, Lord Jesus. And the final word of the book of God is this, the grace of our Lord Jesus Christ be with you all. Amen.