

# (Second Coming of Christ) 02 the Rapture of the Church

by Aeron Morgan

---

*The rapture is the catching away of the church, a change in the twinkling of an eye, where all persons in Christ will be included, and the dead in Christ will rise first.*

**Duration:** 45:48

**Scripture:** John 1:1

**Topics:** "Second Coming"

---

## Description

In this sermon, the preacher discusses the topic of the rapture of the church, specifically focusing on the passages in 1 Corinthians 15:51-53 and 1 Thessalonians 4:13-17. The preacher emphasizes that the rapture will happen quickly, in the twinkling of an eye, and that Jesus Himself promised this event. The Old Testament prophets spoke of the coming of the Messiah to reign on earth, but they did not know about the rapture. The preacher encourages believers to find comfort in the assurance of the rapture and urges non-believers to repent and be prepared for the return of Jesus.

---

## Transcript

I said last week in our introductory message concerning the second coming of our Lord Jesus Christ that the next major scheduled event in the unfolding of God's plan for the ages will be the coming of Jesus Christ for his church. And I want to speak on this very important subject this morning, the rapture of the church. Next Sunday night I'll be telling you by the help of the Holy Spirit what the Bible has to say about the great tribulation.

And so to any of these meetings that concern or where the subject concerns the second coming, you can bring your unsaved friends because there is no message that has more of an evangelistic appeal and effect than the second coming of our Lord Jesus Christ. But this morning it's the rapture of the church. And will you turn with me to two passages in the New Testament, 1 Corinthians chapter 15 and verses 51 to 53, and then we will turn over to 1 Thessalonians chapter 4 and verses 13 to 17.

First of all in 1 Corinthians 15 and verses 51 to 53. Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye at the last trump.

For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. And 1 Thessalonians chapter 4 from verse 13.

But I would not have you to be ignorant brethren concerning them which are asleep, that you sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent or precede them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ shall rise first and we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.

Wherefore frighten one another with these words. Is that what it says? No. Wherefore comfort one another with these words.

There was a BBC news reader and he majored on court affairs by the name of Ronald Allison. And he was asked in a television interview what item of news he would most wish to broadcast to the world. And he promptly replied, the news of the second coming of Jesus Christ.

Now I don't think that that would be my desire, because one thing is sure friends, no Christians will be around to report it. When, as someone has put it, when swifter than the swallow's flight shall the saints be out of sight. As the scripture said this morning, in a moment, in the twinkling of an eye.

Hallelujah. One moment here, the next moment with Christ, which is far better. Someone said, well, how quick is a twinkle? The twinkling of an eye.

Someone said, well, there are 60 twinkles in a world. The marvelous thing friends is that in simple and unmistakable language, Jesus, our Lord himself gave us both the ground and the guarantee for our expectation of the church's rapture. In John chapter one, verses one to John chapter 14, verses one to three.

He says, don't let your hearts be troubled. You believe in God, believe also in me and my father's house and many mansions, because if it were not so I would have told you. I go to prepare a place for you and if I go to prepare a place for you, I will come again and receive you unto myself that where I am there you may be also.

Now as the Old Testament prophets spoke with fervor and hope and incredible clarity of the coming of the Messiah to reign upon the earth in his perfect kingdom, they knew nothing about this climactic event relating to the Christian believer. That is God's intention to remove the church from off the earth for a brief period of time prior to that millennial kingdom. However, when you come into the New Testament, the apostles were given that fuller understanding concerning the promise that Jesus gave and they referred to it as a mystery.

In the sense that before Jesus came into our world the first time, certain truths were concealed from view. And so it is that you will find Paul talking about showing you a mystery, a mystery concerning Christ in us, the hope of glory. A mystery as we have concerning Israel in Romans chapter 11 and their hardness and they bringing in of the Gentiles and many other things in that chapter, the mystery concerning the salvation

of Gentiles and God's purposes for Israel.

And here in our text this morning, God is shedding light upon this mystery of the rapture of the church. It's an open secret to us. It's not something we are in doubt about.

Paul says, behold, he is saying, please pay attention. I show you, I disclose to you this mystery and it's concerning the rapture of the church. Now I want to expound this truth very simply this morning and let me answer some questions that might be in your mind.

So first of all, we ask what is meant by the rapture? Well, Paul says, we shall not all sleep, but we shall all be changed. The open secret is simply this, that millions of born again believers will someday be received up into heaven without dying. Hallelujah.

Now there are millions who have died and they are with Christ, but I want to say this morning, I believe that there will be many people in this congregation who will never die. Not because you're going to live on and on and on and on and on to be a very, very old person, nearly as old as me. But because one of these days Jesus is coming and millions will be caught up to be with the Lord in the air.

We shall all be changed, says Paul, in the twinkling of an eye at the last trump. And again, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God, the dead in Christ shall rise first. And then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.

Now friends, I want to say this morning, I don't guess that there's no such word as rapture in the New Testament. That says it plain enough. We shall be caught up.

We shall be caught up. Our word rapture comes from the Latin word, the Latin of the same word in the Greek text, caught up. The catching away of the bride of Christ so that she can be presented to him, our heavenly bridegroom, and then presented by him to our heavenly Father.

You know in Revelation chapter 19, after 14 chapters describing the awful scenes of God's judicial dealings with the nations on earth, where may I say there is a significant absence of any reference to the church. That is from chapter 6 right through to chapter 19, there's an absence of mention of the church. But then in chapter 19 we read, verses 7 and 9, let us be glad and rejoice and give honor unto him that is the Lord God omnipotent who reigns, for the marriage of the Lamb is come and his wife hath made herself ready.

Blessed are they which are called unto the marriage supper of the Lamb. If you'll turn to the fourth chapter of Revelation and the opening verses, after this says John, I looked and behold a door was opened in heaven. After this, after these things, is what it is literally.

What things? The things in chapters 1 to 3 that John has been beholding. And chapters 2 and 3, the churches, they are representative of the churches in all ages. After these things, when God has finished with his purposes for the church, I looked and behold a door was opened in heaven and the first voice which I heard was as it were of a trumpet talking with me which said, come up hither and I will show thee things which must be hereafter or after these things.

In such remarkable terms we have here a prefiguration of the rapture. He heard this voice of a trumpet saying, come up hither. And friends, I trust that you are getting yourself attuned that you might hear that

voice of the trumpet one of these days saying, come up hither.

And it says immediately, John says, I was in the spirit and behold a throne was set in heaven and one sat upon the throne and he that sat upon it was to look upon like a jasper and a fiery sardius. There was a rainbow about the throne in sight like unto an emerald. Let me say this morning that when the purpose of Christ for his church on earth will be completed, then a phenomenal thing will occur.

Every believer comprising that blood-washed company, the church, will be caught up to meet the Lord in the air. That's the rapture. Christ, friends, will literally come to the air.

He will descend from that throne of God into the air. There will be a literal shout. There will be a literal voice of the archangel.

There will be a literal trumpet blast. There will be a literal uptouching of the Christian believers. Hallelujah.

Oh, there have been many false ideas concerning the second coming of Christ and confusing it as a literal event with such events as death itself. Some said, well, that's the second coming. Christ comes again when a believer dies.

Some have said he came in fulfillment of his promise on the day of Pentecost in the person of the Holy Spirit. Some said, well, his coming was A.D. 70 when there was the destruction of Jerusalem. Others say that he comes when we preach the gospel or when sinners have believed and are saved.

He comes into their hearts. That's the second coming. But without going into the details of those and showing you from the scriptures how that cannot be, none of them can find support in the clear revelation of the Bible.

Our Lord is going to descend the heavens and Christians from all ages past and those present now upon the earth. They will be caught up. They will be raptured.

Hallelujah. Are you waiting for that moment? You don't have to find some launching pad, some spacecraft and don yourself with all kinds of garb to be able to take your place in a new atmosphere. I tell you, friends, in a moment we shall be changed and we will be fitted for his wonderful presence.

Hallelujah. Secondly, this morning, who will be included in this event? Who is going up in the rapture? Well, in the context of 1 Corinthians 15 and 1 Thessalonians 4, we are very clearly told it's all persons who are in Christ. In Christ.

Just turn to that 1 Corinthians 15 for a moment versus 22 and 23. As in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, that is, he is the first one who rose from the dead and went into heaven.

Afterward, they that are Christ's at his coming. And I do want before moving on, friends, to observe a solemn truth that's noted here in verses 16 and 17 of 1 Corinthians 15, verse 16 and 17. For if the dead rise not, then is not Christ raised.

And if Christ be not raised, you have faith is vain and you are yet in your sins. Verse 19, if in this life only we have hope in Christ, we are all men most miserable. That tells me if you are not in Christ, then you're in your sins.

And if you are there this morning, friend, you should repent and believe in him. Because when Jesus comes and receives unto himself, his people, his church, his bride, should you not have repented and believed in him when he comes, there'll be no hope for you in that condition of being in sin. You have to be in Christ.

In Christ. We turn to 1 Thessalonians 4 and verse 14. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.

Verse 16, the latter part, the dead in Christ shall rise first. And then it says, we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.

Now, then this does pose the question concerning those who have died as to what their present state is. Well, what does the Bible say? Just before I simply tell you what the Bible says, let me mention to you what the Bible does not support. And each of these can be so easily refuted from the scriptures because the Bible does not support the Hindu philosophy and that of many religions too, of Nirvana, which says that at death, the person ceases all personal existence as, and is absorbed into some great life-giving principle in the universe.

It's a transmigration. A rebirth of the soul. No, there's no reincarnation.

You don't just go and come alive again in some other form. That is not so. It's appointed a man once to die and after this, the judgment.

There is the annihilation theory, which some of the cults that profess to be Christian, they subscribe to where the ungodly will cease to exist, where God destroys the soul as well as the body. Well, that can be shown to be totally unscriptural. Universalism teaches a universal salvation.

It states that God will ultimately save everyone, probably even the devil himself. So everything's okay, nevermind what kind of a life you live. Ultimately, everything's going to be yonkidore.

There is the teaching of soul sleep because we have quoted some scriptures this morning about those who sleep in Jesus and those who speak of soul sleep, asserting that when a person dies, that person enters a state of unconsciousness for the period between death and the resurrection. Well, that also, as I will mention in a few moments, can so easily be refuted. There's the Roman Catholic teaching of purgatory, also without any scriptural support, which says that all who die at peace with the church, notice, not talking about Christ, but if you die at peace with the church, but you are not perfect, and who of us is anyway, then that person must undergo a process of cleansing, a gradual purification through suffering that's inflicted as a punishment due to their sins in this life.

In fact, they've got something else attached to this teaching and it's teaching about unbaptized children going to a place called limbo. The Latin is limbus infantum, a place where children are placed on the outskirts of hell, awaiting judgment, and they will be lost. That's what they teach.

That's not in my Bible. Well, what does the Bible teach? Well, we have to look at this along two lines. One, before the cross, before the cross, at death the soul of a person was separated from the body.

The body went to the grave and as Ecclesiastes 12.7 says, there it returned to dust. And some, of course, have erroneously taught that hell is simply the grave. I remember a Sunday Adventist pastor about

midnight one night in my hometown back in Wales, just making this point to me, he says, hell is the grave.

I said, it's not the grave. And so I began to quote to him the Hebrew words for sepulchre and grave in the Old Testament and New Testament words for grave and for hell in the New Testament. And he looked at his watch, he said, it's getting late, he said, we better, you just go and read your Bible.

I wasn't prepared to concede a point on that. That grave, hell, they say, is the grave. This is not true, friends.

These scriptures very clearly show that Sheol, which is the Hebrew for hell in the Old Testament and Hades, the Greek word in the New Testament, Sheol or Hades is the real place that holds the soul or spirit of man. It's the spiritual abode of the dead. And so whilst the body is just sewn into the ground, into the grave, into that little plot of ground, the disembodied spirit goes to a place called Sheol or Hades.

And prior to the cross, there were what we might call two compartments, the one for the wicked dead and the other for the just. And that was known as paradise. It's referred to in the Gospels by Jesus as Abraham's bosom.

We have those two references to paradise, to Abraham's bosom in Luke 24, 43 and Luke 16, verse 22. So in the Old Testament, the abode of the wicked was known as the lowermost hell. Remember when Jesus told the story, not just a story, the account of, because whilst many people refer to the rich man and Lazarus and that account as a parable, there are certain marks about it that distinguish it from parables.

And I believe that Jesus was drawing upon his knowledge of a rich man who died and of a poor man called Lazarus who died. And the rich man, he lifted up his eyes in hell. One moment he was seeing about him on earth, the next moment he was conscious, fully conscious in hell, Hades and in torment.

And it says that the poor man, he died and the angels carried him into Abraham's bosom. Many scriptures that help us distinguish between the place where the wicked went to at death and the place where the just went to. What we can possibly state is this, that all who died were firmly conscious of that state.

And so we have incidents like Moses and Elijah appearing on the Mount of Transfiguration. They were not in some soul sleep. They had not been annihilated.

No, they appeared and they talked together with Jesus concerning what he was to suffer. And we have mentioned the rich man and Lazarus. What about the dying thief? Jesus said to him today, thou shalt be with me in paradise.

How would you have any understanding of being with Christ that day when he died? If it was not a place of consciousness, Christ himself was conscious. And in Revelation 6 verses 9 and 10, the martyrs of the Christian church are those who are crying out for vengeance in respect of the blood that they shed. They were fully conscious.

But since the triumph of Christ at the cross, as for the wicked dead, their state and location remains unchanged. In Hades, awaiting a resurrection to stand before God at the great white throne judgment that will take place at the end of the millennium, that thousand year marvelous reign of Christ upon the earth, at the end of which the devil will be let loose for a season. And the incredible thing is that after that marvelous, peaceable, righteous reign of Christ visibly, literally upon the earth, there will be nations who will still go with Satan when he is loosed.

And I'll be talking about that a bit more in another message. But then, friends, will come the end. And that's the end that's spoken of in Matthew 24, which I'm going to be referring to also to explain and expound that.

The end. Then shall the end come. The end is not yet the end of that Jewish age.

It's not yet. Thank God, friends, that Christ will come and reign triumphantly. But at the end of that, I tell you, all the wicked dead will be raised to stand before God at that great white throne judgment.

And every one of them without exception, because works don't count there. Popularity doesn't count there. Fame doesn't count there.

Honors don't count there. Wealth doesn't count there. You can't bribe God.

Religion doesn't count there. The books will be opened and those who stand before God will be judged out from those books and everyone without exception will be cast into the lake of fire, which is the second death. You wonder why this morning, friends, I'm a serious, solemn preacher? It's because I've said before you can't play around with the things of God when you know there are such solemn, eternal things at stake and the souls of men and women.

I don't want to stand before God and you point the finger at me. Why did you not tell us? By the grace of God, I will tell you what the Bible has to say. The wicked dead in Hades, a place of consciousness and torment.

But for the righteous, those who have spoken of as having fallen asleep in Jesus, where are they? No, friends, not in another compartment of Hades. When Jesus rose from the dead, he led captivity captive. Praise his name.

And today, all those who die in faith, they are in the heavenlies with Christ, which is far better. That is why Paul says in 2 Corinthians 5, he says to be absent from the body and to be present with the Lord. And I tell you, when I sat by my dad's bedside in Toowoomba in 1972 and saw him in those final moments of his life rejoicing in the resurrection of Christ, I saw him close his eyes in time.

But in the next moment, he had opened his eyes in heaven in the presence of Jesus. Hallelujah. And that's why this morning, friends, there is no need for believers to have any fears about death.

Death has lost its sting. The grave has lost its victory. Praise his wonderful name.

We will be with Christ, with Christ, with Christ, which is far better. It's no wonder that Paul had that desire in him, even whilst he was preaching away. Oh, he says, I have a desire to depart and to be with Christ.

It's far better there. But it's more needful for you, he says, that I remain present with the Lord. I'm going to elaborate a little on this in another message because of its importance and to ensure that we do have an understanding that's biblical concerning hell and heaven, those eternal states.

Because you don't want to know what happens about this body, what kind of a body will we have, etc. Well, the Bible teaches us all about that. You don't have to get away from the book, friends.

It's all there. So when we speak of the rapture of the church, we are speaking of the catching up and away from this earth of all true born again believers, whether they have already died or are alive as you and I are this morning. Everybody was alive.

Say amen. Was that everybody? All those who are alive and remain friends will be caught up looking as they are for the coming of Jesus. In Revelation 118, we have Jesus proclaiming, I am he that liveth and was dead.

And behold, I am alive forevermore and have the keys, symbolic of authority, have the keys of hell, of death and of Hades. And one of these days he is going to exercise his prerogative to use those keys. And authority that belongs to him to unlock the bands of the grave which holds the body.

And there is going to be a reuniting of that believers spirit with the body to be raised up whole and be gathered up with all the other Christians who are still alive on the earth to assemble with the Lord in the air. Hallelujah. The most astonishing, the most glorious, awesome gathering of the church since its supernatural inception.

Because every believer will be there. The first great occasion when every child of God, every Christian will be in church together. One church, one place.

Oh, hallelujah. I think if I was down there, I'd be standing on the seat. Notice friends, I said every believer.

I cannot find any support in the scripture for a partial rapture theory. That is a rapture where only the overcoming or spiritual Christians will be taken in the day that Jesus comes again. I think that we will not dwell on this at this point.

We will touch this in another of our messages. But scriptures sometimes quoted show that there is a confusing between those scriptures, prophetic scriptures concerning Israel and her future as a nation. And those prophetic scriptures having to do with the church.

And some evidently fail to distinguish between the rapture, Christ coming to the air to receive his church, to consummate his purposes for his church. And the revelation when he actually comes to the earth and establishes his glorious kingdom. So when he comes, it will be a total, not a partial rapture.

Hallelujah. I've got a blessed hope friends. I've got a blessed hope.

Do you have that hope? Will you be with that great company being caught up into the presence of Christ? What did Jesus say? If you want to see it, if you want to know it, if you want to be part of it, you must be born again. As we have said, it's not church going. It's not religiosity.

It's not simply being a do-gooder. It's acknowledging that we are sinners and that we can do nothing to save ourselves. And the marvelous thing friends is that God doesn't look to us to expend any self effort for our salvation.

He has done it all. He wants you and I to acknowledge we are poor and wretched, and blind and naked. We have nothing to present to him.

And when we've come there, well, blessed are the poor in spirit. They shall, they shall inherit. They shall know the wonders of this kingdom of heaven.

I'm thanking God this morning that we have celebrated the death and resurrection of our Lord Jesus Christ. And my faith has found a resting place, not in device or creed. I trust the ever living one.

His wounds for me doth bleed. Friend this morning, if you have not been born again, if you've never repented of your sins, come this morning and thank God you can be assured not only of sins forgiven and of being a child of God, but inside of you a knowledge that when Jesus comes, you're going to be with him. An epitaph on a gravestone read like this.

Remember friend, as you pass by, as you are now, so once was I. As I am now, thus you must be. So be prepared to follow me. And someone reading that one day, and apparently concerned, added the following couple of lines.

To follow you, I'm not content until I know which way you went. Which way are you going? If you were to die today, friend, would it be down to Hades or into the presence of Christ? And when Jesus comes, are you going to be with that company caught up to meet the Lord in the air or left to the awful judgments? I'm going to talk about next Sunday night, the awful judgments to be unleashed upon this world. Settle the question this morning.

Let me quickly come to a close. When will it take place? The rapture. When is it going to take place? Wrong.

Could be today. That's right. You see friends, when we read the New Testament, we clearly see there are two distinct phases to the coming of Jesus Christ.

As we've already intimated, one when he removes his church from the earth to be with him in heaven. That's one aspect of his coming. Coming to the air to receive us.

And secondly, when he then reveals himself in his glory to the world. An awesome day indeed. And so the Bible has two different distinct expressions for these two days.

They're not 24 hour days. They are really periods of time. We talk about this being the day of grace, but it's gone on now for 2000 years just about.

The day of grace. Well, the Bible speaks of the day of Jesus Christ. Sometimes it's the day of Christ, the day of the Lord Jesus.

And the day of the Lord. The day of Jesus Christ is found, the references are all found in the New Testament. And they refer exclusively to believers.

Philippians 1.6 Paul says, I am confident of this very thing that he which hath begun a good work in you will bring it to completion when? In the day of Jesus Christ. That's when he comes back again for the church. And he talks about the fruits of righteousness that we should be cultivating in the light of that day in Philippians 1 and verse 10.

And so there are other scriptures that one could refer to. It's the just. It's the day rather that we look forward to.

That's associated always with blessedness and hope and joy and the anticipation of seeing Jesus face to face in his glory. The day of the Lord Jesus is a day of rejoicing and it's a day of rewards. And when I come the message after next, I'm preparing concerning the judgment seat of Christ.

I will share with you friends something along a line that I've heard a lot of people talking about in the last 10 to 15 years about Jesus cannot come back until the church, the bride is perfected. But let me tell you,

there's a day of equalization coming. Things that are going to be rectified that were not rectified by believers.

There's a day when we're going to stand before the judgment seat of Christ. It's a day of rejoicing. It's a day of rewards.

It's a solemn day too. So this day of our Lord Jesus is not a 24-hour day. It's a specific period of time in which we shall stand before the judgment seat of Christ and also gather with all the saints at the marriage supper of the Lamb.

But then there's the day of the Lord and this is that fearful period of unspeakable woe and distress upon the earth. It's a day of divine wrath incorporating the entirety of that great tribulation period. And I want to tell you friends, we're going to expound this more next in the night, that period being terminated only by the personal revelation of our Lord Jesus as he returns to earth.

In Matthew 24, Jesus says, except those days be shortened, no flesh would be saved. Now that's an awesome statement. But for the elect's sake, that is the Jewish nation, those days will be shortened.

But he will come, he will come, it says in verse 30 of Matthew 24, in the clouds of heaven with power and great glory. So those two days have to be distinguished, the day of Jesus Christ and the day of the Lord. So when will the rapture take place? Before, before that terrible day of the Lord, says Paul in 2 Thessalonians 2, that day of the Lord shall not come except there be first an apostasy and that man of sin, Antichrist, be revealed.

When will he be revealed? Verse 7, for the mystery of iniquity is already at work in the world, that is the mystery of lawlessness, and increasingly so. We have never known a day of such lawlessness. Jesus spoke of the end times as being days which will be like unto those in the days of Noah, with such violence in the earth.

We have never known such violence as we are witnesses of. You can't turn on any newscast without seeing violence. Not now in the films that are being presented in our times, but violence on our streets.

The mystery of iniquity doth already work in the world, only there is a restrainer. Do you know it's not as bad in this world as it could be? They will not thank us, but the world ought to thank the church that we are here. Because if it was not for the presence of the Holy Spirit in the church, restraining the evil of our day, then friends, what an awful world it would be in.

That's why when the church goes, what a day it will be! For listen to what it says, only there is the restrainer who is holding it all in check until he is taken out of the way, out of the midst. And then, then shall the wicked one be made manifest. And so he will not be made manifest until the restrainer is removed, and the Holy Spirit cannot go without the church.

Jesus said, I will send the Holy Ghost and he will abide with you forever. Hallelujah. He is the great Eleazar in type of the Old Testament, escorting Rebecca the bride for Isaac.

Hallelujah. Friends, the church will not go through that tribulation period, neither mid nor post, that is after, it goes before. So when will the rapture take place? No one knows.

The hour. If we were looking for the Antichrist, friends, we would know the hour. We're not told to look for Antichrist, we're told to look for Christ.

That's why I say he can come at any moment. He can come at any moment. Do you know, friends, there is not one sign in prophecy that has to be fulfilled as far as the church is concerned.

If you want to look for signs that Jesus gave you, generally take them to Matthew 24. The church is not in Matthew 24, it's Israel. Don't find the church in Matthew 24.

In fact, in Luke 21, is it where Jesus says, when you see these things begin to come to pass, you can look up, your redemption draws near. It's when they've come to pass, the kingdom of God is there. And I tell you, friends, we are seeing some things that are taking place all around this world, all that Jesus said would take place in the end times.

He said, when you see them begin to come, you can look up, he's coming, he's coming, he can come at any time, I tell you, he can come at any time. The rapture will not be gradual, friends, it will be sudden, sudden. Will anybody witness it? No, no.

And to them who look for him shall he appear, the second time without sin and dissalivation. Millions in a moment of time will disappear, they'll be gone. You say, but doesn't the scripture say every eye shall see him? That's the revelation.

That's why I say a distinction between the rapture and the revelation. When he comes back to the earth, every eye shall see him. And we will be looking at that again.

My question simply is this morning, are you ready? Are you ready? If you're not born again, you're not ready. If you're not bright with your brother and sister, friends, you're not ready. I want to be ready.

Let's stand, friends.

---

Audio: <https://sermonindex1.b-cdn.net/25/SID25260.mp3>

Source: <https://sermonindex.net/speakers/aeron-morgan/second-coming-of-christ-02-the-rapture-of-the-church/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**