

The Feasts of Jehovah 07 of Trumpets

by John W. Bramhall

The sermon emphasizes the coming of the Lord for his church and the resurrection of the dead in Christ, highlighting the significance of the Feast of Trumpets and the church's relationship to the Lord.

Duration: 54:08

Scripture: 1 Thessalonians 4:13

Topics: "Eschatology", "Salvation"

Description

In this sermon, the preacher discusses the coming event of the Lord's return for his church. He emphasizes the significance of the developments and discoveries in the field of air travel and communication, suggesting that they foreshadow the coming of the Lord. The preacher urges the audience to acknowledge their sinful nature and the need for Jesus Christ as the only savior. He concludes by emphasizing the importance of being part of the new eternity that God is creating, as sin has ruined the old creation.

Transcript

Shall we turn into God's word tonight to the epistle of Thessalonians, the epistle of Thessalonians chapter four, and we would like to read beginning at verse 13 through verse 18. First Thessalonians chapter four, commencing to read at verse 13 to the end of the chapter, that wonderful section that tells us of the blessed hope of the believer in the Lord Jesus. Paul writing by the Spirit to say, but I would not have you to be ignorant, brethren, concerning them which are asleep, that ye 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, meaning go before 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. Then 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 comfort or encourage one another with these words." Another scripture portion, please, in First Corinthians chapter 15. The beloved Apostle Paul writing again in chapter 15 of First Corinthians, beginning at verse 16, shall we read through the end of the chapter. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

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. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God which giveth out the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. May I read but one more verse at the end of the Bible? Chapter 22 of the book of Revelation, the 16th verse of this chapter, for we have the last words of the Lord Jesus as we hear them in the book of the Revelation at the end of God's precious word, and we have his own words saying, verse 16 of Revelation 22, 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 morning star.

May God bless the reading and the hearing of his words, and as we continue tonight in the study of the chart before you concerning the seven feasts of Jehovah, we touch again upon that feast which is called the Feast of Trumpets, and as we approach the study of the word of God tonight, I wish particularly to emphasize what the latter part of the chart indicates. We have mentioned specifically that the chart presents not only the primary relationship of Israel to these annual, seven annual feasts, but also the dispensational application of the word of God and the purposes of God for Israel, and we have also stated the upper part of the chart indicates the New Testament truth which these seven feasts typify. Now, as you look at the last section of the chart, the last three feasts, the Feast of Trumpets, and the Day of Atonement, and the Feast of Tabernacles, you will note that there is indicated upon the chart above an earthly application to these last three feasts, and also a heavenly application in relation to these last three feasts.

The reason for the emphasis is this. When we come to the church age and the formation of the body of Christ which is the church, we find according to scripture God is to have a heavenly people as well as an earthly people in that coming day of eternal glory, and there never has been emphasized in holy scripture before, until the New Testament presentation of the church, the heavenly people that God would gather for himself. I'm sure that every one of us who are believers in the Lord Jesus recognizes that the church is heaven born, that the church is not only heaven born, the church is heaven fed, and third, the church is heaven bound.

May I commend to you the reading of the Epistle to the Ephesians. There you have the highest character of truth pertaining to that age, the present age in which we live, while the nation of Israel has been scattered. The formation of the church, and in that epistle the church is seen blessed with all spiritual blessings in heavenly places in Christ.

It is also seen in chapter two of that letter, seated with Christ in the heavenly, because it is also found in chapter three as having been in the purposes of God before the foundation of the world in a past eternity, a mystery that never was revealed until Christ came to the earth. And it was the Lord Jesus who said, upon this rock I will build my church in Matthew 16 and verse 16, and the Lord Jesus spoke of it as a

future, existent thing. And then, as we have noted, on the day of Pentecost, when the Spirit descended, the church was formed, and the formation of that church which is the body of Christ has been going on.

It is not only seen as a heavenly found company, but the very heavens above. As you read in chapter three of the Ephesian letter, we are told that it is a testimony to the principalities and powers in heaven above, as they see the wisdom of God in the testimony of the church below. And then, we are absolutely sure that the church is to be glorified, and to be in heaven manifested in glory with the Lord Jesus.

Now, may I quote Ephesians 5 verse 25 through verse 27. Here you have the history of the church in very few words. Paul, writing, husband, love your wife, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of the water of the word, that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing.

May I clearly point out, the church is the object of Christ's affection. He loved the church. Second, it is the object of his redemption.

He gave himself for it. It is the object of his tender ministrations. He nourishes, he cherishes it, and he sanctifies it.

By the washing of the water of the word of God, and therefore the church is the object of his glorification, that he might present it to himself a glorious church, not having blemish, or spot, or wrinkle, or any such thing. And the church is heaven-bound, and when we touch upon the dispensational application of these three last beasts, we see there is a heavenly company of saints, and there shall also be an earthly company of saints in the program of God's divine purposes. Now, beloved, you note on the chart, and we have read the word from Revelation, you note upon the chart at the end of the church age, there above is one who is called the Morning Star, and that Morning Star represents the coming of the Lord.

The words that we read in Revelation 22 and 16 are very full of meaning in relation to the times in which we live. You have three titles by the Lord Jesus given of himself in this 16th verse. He speaks of himself as Jesus, he speaks of himself as the Root of David, he speaks of himself as the Bright Morning Star.

Now, every name has a particular meaning, and a particular application. The name of Jesus, what does it mean? You know from Matthew 1 21, the angel told Joseph, thou shalt call his name Jesus, for he shall save his people from their sin. The name Jesus means the Saviour, and when you come to the end of the book of the Revelation, the final revelation of divine truth, revealing the coming purposes and consummation of those purposes of God, the Lord Jesus takes this title in relation to the world as Jesus.

But, you know what the world needs is Jesus. What the unsaved world needs is a Saviour, and may I point out, if there is any friend within the audience tonight who knows not Christ as his and her Saviour, you need to know the meaning in your soul of that precious name, Jesus. Meaning Saviour, and for the world he still presents himself as the Saviour of sinners.

The second title is unique. I'm the Root of David, says the Lord Jesus. Root of David, what does he mean? Beloved, you recognize this is a title in relation to the earthly people of God, Israel.

He was not only David's Lord, but he was David's son, and he is the rightful heir to the throne of David. But, he presents himself as the Root of David. He takes that title in chapter five of this book of Revelation.

He calls himself of the Root of David, the Lion of the tribe of Judah, and of the Root of David, and to Israel. In the days we now live in, and the coming days that are approaching, he will prove himself to be the Root of David, and the Lion of the tribe of Judah, to subdue their enemies, and restore their kingdom and land under his own authority and power. But, the third title that he takes is very full of meaning for us tonight.

It is the title that he gives in relation to his church. I am the Bright and Morning Star. You have three occasions in New Testament Scripture that the Lord Jesus is spoken of as the Morning Star.

You have it in 2 Peter chapter one, where Peter writes of him as being the Day Star, or the Morning Star, rising in your heart. John, by the Spirit, writes in Revelation chapter two, they are the words of Jesus to the seven churches, and particularly to the church of Thyatira in chapter two, verse 28, I will give him the Morning Star. The last occasion is in our verse, and he adds a blessed adjective.

I am the Bright Morning Star, and thus the Lord Jesus presents himself in relation to his church as the Bright Morning Star. Now, may I point out a distinction upon the chart that will help you understand it? You notice upon the chart the Morning Star indicated. You note later on, which we shall see in our last subject of the Feast of Tabernacles and the Millennial Kingdom, you note there is a title named as the Son of Righteousness.

The expression, Son of Righteousness, is found in Malachi chapter four, verse two, where the prophet writes that the Son of Righteousness shall rise with healing in his wings. It is a definite prophecy for Israel, when they shall be restored, and with healing in his wings their Messiah shall come, and thus bring about the restoration and the glorification of his earthly people. To them he appears as the Son of Righteousness, but to the church he will appear as the Bright Morning Star.

Now, from nature you know, as well as I do, that the Morning Star shines in the darkness before the dawn rises, before the sun comes up. And, beloved, may I say there is a divine truth in these two titles, the Morning Star and the Son of Righteousness. First, he is the Morning Star to his bride, which is the church.

He comes for his bride before he will come to the earth with his people, and to reign on and over the earth as the Son of Righteousness, with healing in his wings. May I point out this distinction in another way? As the Morning Star, he comes for his saints. As the Son of Righteousness, he will come with his saints.

As Jude writes the message of Enoch long ago, behold the Lord cometh with ten thousands of his saints. Now, let me emphasize our message tonight. From the Feast of Trumpets, we saw in the study of this feast that it represents dispensationally that when the church age is complete.

Now, let me interject something here. Listen, please let me emphasize there's an end coming to the church age on the earth. The church will not always be on this earth.

Now, that sometimes may be difficult to grasp, but as I read my scriptures, and we shall see it tonight in specific detail, God is going to take his church out of this scene. Christ is coming for his bride, and to take her to be with him in glory, fulfilling his promise. If I go away, I will come again and receive you unto myself that where I am, there ye may be also.

And, beloved friend, let me tell you very frankly, and forcefully, I don't expect to stay here. The promises of God for his people is when this present age of the church in its formation and consolation takes place, the Lord will come for his bride. May I say this? I marvel that the Lord can keep his bride here much longer, in a scene of vileness and iniquity that is increasing on every hand.

For his promises, I will come again and receive you unto myself that where I am, there ye may be also. And, it is after that bride is taken out, God will awaken Israel as a nation to bring them to the place of repentance, and, as we shall see tomorrow, the cleansing and restoration of their confession, and ultimately bring them into their land of glory under the blessings and the reign of their Messiah. But, beloved, the next step in the program of God, before Israel's awakening, we would remind our hearts of the coming of the Lord for his faith.

Now, look with me in 1 Thessalonians 4, from which we read, for I want you to recognize the trumpet in connection with the coming of the Lord, not for Israel, but for his church. Quite a specific difference. Can I repeat it again? No apology for repetition.

I love repetition. I learn much by repetition, and I'm sure you do too. Thank God that someday the Lord will take his bride out of the earth to heaven above, which is her home.

He will come for that bride, and that day is very near. Perhaps tonight. Oh, I wonder if you're ready.

Do you belong to him? So, look at our chapter, and the scripture in specific, as we see chapter 4 of Thessalonians, and Paul writing of the comfort of the Thessalonian believers because of the bereavement of their loved ones who were dying. I would not have you to be ignorant, brethren, if you write in the 13th verse, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For in their sorrow for the loss of their loved ones they were deeply grieving, and the apostle writes words of comfort.

He not only writes words of comfort, but as we shall see, he writes words of revelation that had never been revealed before, and he goes on to say, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. To give consolation to those sorrowful faiths, the loved ones who had died in Christ would be with Jesus when he comes, which they could not and had not been able to understand. Now, note the specific revelation as he continues on.

Verse 15, 16 and 17. For this we say unto you by the word of the Lord. Now, beloved, let me state that if you hear what I'm saying, if perhaps this message, as we follow it through, may seem to you a very strange thing, may I point out that the apostle states what is now written is written by the commandment and the authority of the word of the Lord.

This is not the fictitious imagination of any human mind. This is the revelation of divine truth. If you're along with me, I say, I could not and I dare not stand here tonight without having the authority of a divine book.

My responsibility is not to give what may be the origination of mind, my own thought, in my own mind concerning these things. Thus saith the Lord must be the message, and what we now read and study is by the word of the Lord. I hope you believe this book is the word of the Lord from the beginning to the end.

If there be one who doubts that this book is the word of the Lord, I urge you to give it your heart's attention, to put it to the test. For all scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. And from the beginning to the end, it is the word of the living God.

The word of God is living, powerful and effective, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, the joints and marrow, and is a discernor of the thought and the intents of the heart. For all things are naked and open to the eyes of him with whom we have to do. And I

commend to you, put your soul under the word of God.

Let its power shine in the spirit's energy, into your heart, into your soul, piercing your heart with its intention, your mind with its thought, and it will expose you to what the blessing of salvation brings when you find in that word, and through that word, your savior. And, beloved, it is with the greatest authority by the word of the Lord we now read on. 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 an obsolete English word, meaning precede or go before them which are asleep.

Beloved apostle, give assurance, and may I add it for the benefit and comfort of any, you who have been bereaved of loved ones in Christ need not at all be alarmed when you know there is a reunion coming, and together with those loved ones gone before, you together with them will meet the Lord in the air. Now, let's see how it takes place, and you don't need to go down to Cape Canaveral, either, or Cape Kennedy, to find how it will take place. Listen to the words, they're wonderful.

Verse 16. Now, I want you to notice three distinct movements, three distinct movements, as we look at this great event. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

Now, that's the first movement. The Lord himself shall descend from heaven with the accompanying shout, an assembling shout, and with the voice of the archangel, and with the trump of God. And we're reminded of our study in these feasts, that the feast of trumpets that gathered the people of Israel together.

After long absence of some months, they were gathered together in holy convocation, the first day of the sun's month, by the feast of trumpets, and the trumpets calling them to gather. And, beloved, here we have a New Testament anticipation. The coming of the Lord for his people, and the first movement from heaven above, the Lord himself shall descend from heaven with a shout.

Not a delegation of angels, not a bat, not even Michael the archangel coming for us. The Lord himself shall descend from heaven. O beloved, drink in the thought.

I will come again and receive you unto myself, said the Lord Jesus. And it will be the personal appearing, the personal descent of the Lord from heaven when this event commences. Then note, synonymously with that descent of the Lord, what follows in the end of verse 16? And the dead in Christ shall rise first.

Now, note carefully, not all the dead, but only the dead in Christ shall rise first. May I suggest, my fellow believer, when you and I die, if such will be the case, thank God, though we are dead, we'll still be in Christ. Precious, isn't it? You'll never lose that blessed, blessed position.

If any man be in Christ, new creation, and the first thing that happens on the earth, or under the earth, is the resurrection of the dead in Christ. The dead in Christ shall rise first. This is the first movement of resurrection of saints.

Now, may I qualify it again? It does not say, some of the dead in Christ, as certain would indicate or teach. There's no other qualification but to be dead in Christ. May I ask the question, are you sure that when you die you'll be in Christ? You know it's a terrible thing to die out of Christ.

Said the Lord Jesus, when he was on the earth, if you die in your sins where I am, there ye cannot come. Beloved, may I say, may I say it carefully, pointedly to you, the worst thing that can ever happen to you, I mean it, the worst thing that can happen to a man and woman, boy and girl, is to go out of this life without Christ as his or her saint. Oh beloved, may I point out to you solemnly the issue of death and its consequence, so that you may realize that if death comes for you, it might be your portion and joy to know I'm in Christ.

May I tell you how you can get in Christ for just a moment? You might say, how can I be sure of this? Let me say it. First, you must acknowledge that you are a lost guilty and a hell-deserving sinner, for the word of God tells you that, and your thought and conscience will also affirm it if you're truthful. A lost guilty sinner.

Second, you must acknowledge that Jesus Christ is the only one who can save you, for by his death upon the cross, and may I remind you as we began our study, the great Passover feast where the passion lamb was slain that night in Egypt long ago, and the blood of that lamb was placed over the doorposts and the side posts of the homes of the Israelites, God said, when I see the blood I will pass over you, and that Passover represents the New Testament teaching the death of Christ the Son of God, whose blood was shed to put away sin upon the cross of Calvary. You must acknowledge the Lord Jesus Christ, the Son of God, is the only one that can take away your sin, and that he died for you. Third, you must receive him into your heart as your Savior, for it's to as many as receive him to then give you the power, the right, the privilege, the authority to be called the sons of the children of God, even to them that believe on his name.

Beloved, if you hear one say, I want you to know you can be saved, you can know that you die in Christ if the time were to come, but you must acknowledge you need Christ. You must acknowledge he alone can save you by the merit of his cross, and the work of his redemption there, and you must say in the language of the poet, I do believe, I now believe that Jesus died for me, that on the cross he shed his blood for sin to set me free, and receive him in your heart and soul as your personal Savior. You know it's grand to know you're saved.

Oh beloved, look, I don't know when the moment's coming, and you know it comes. There's not a day past as we hear of others, and hear of loved ones, and friends who pass from us and go into eternity. I would solemnly remind you, my friend, someday you will pass into eternity, and I ask the question, will you die in Christ? And what a joy to know that if you do, you'll be in that resurrection.

The only qualification dead in Christ, and the rest of the unsaved dead will not rise on that occasion, but on the later one, as many others know. Oh beloved, now look at the movement. The Lord himself shall descend from heaven.

Second, the dead in Christ shall rise first. Then look at the third movement in verse 17. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord where? In the air.

Let me point out on the chart the coming of the Lord for his people, tickifying the feast of trumpet, tickified by it. The saint will be gathered to Christ to meet him in the air. Beloved, will you be there? May I point out the significant word, three little words, in the air.

I remember as a boy, and this goes back many years, back perhaps in 1911, when first coming to this country from England, I remember seeing my first airplane. It was built in the city where I lived, and an attempt was made to fly it. I saw it being taken through the streets, and an attempt was made to fly it on

the outskirts of the city, which I don't believe was very successful.

But what has happened? Look at the developments and the discoveries of the air that we have now seen since the beginning of this century. Then came the radio, and the development of the mysteries of the air in relation to the radio. Then came radar.

Then, well, we keep going on, and in this one century, half a century, we have seen the discovery, and the wonders, and the mysteries of the air unlocked to human science and human knowledge. Why? Go on to Scott, in his poem, Lockhill's Warning, both these words, mystical love casts its shadows, but he pointed out these words. He said these words, coming events cast their shadows before.

Coming events cast their shadows before. And, beloved, the great next coming event in the prophecy of God's Word is the coming of the Lord for his bride, for his church. And, that coming is foreshadowed when you think of these three little words, in the air.

In the air. You know, beloved, I'm not at all interested to get to the moon, and that's tremendous. We all wonder if they'll ever put their feet on it, and the way it seems they may.

But, beloved, look, may I say, God is way ahead of men, beyond the human imagination of man. God's program is to manifest his glory in a universe of a new creation, in which to come will be a new heaven, and a new earth, and an eternal rest. For sin has ruined the present creation, as you and I are tainted.

And, if you don't object, I'm very, myself, I'm very anxious to be in a place where there's no sin. I don't know how you feel about it. I'm not only anxious to be in a place where there's no sin, I'm also desirous of being in that same place without having sin within me.

To be there sinless. O beloved, God's program of redemption, he is going to have a heavenly people as well as an earthly, and they shall be called up to meet the Lord in the air. And, where they're going, so shall we ever beware, with the Lord within.

Beyond there is a heaven, that you keep coming to the end of the messages, we'll see more of that wonderful mystery, and the prospect that in a new universe will be the portion of the redeemed of the ages. For, beyond all the imagination of human mind today, God's purposes will be fulfilled to bring about a universe of communication beyond the present imagination of scientists. And, the first movement of that fulfillment is going to be the taking out of this being of those who belong to the Lord.

The morning star will come for its rise. Now, go with me to Corinthians, please. First Corinthians, chapter 15.

I wanted to note that the same event is described by Paul in this resurrection chapter. Wonderful chapter! First Corinthians, chapter 15, and Paul touches upon the great doctrine of the resurrection in this chapter. He not only touches upon the doctrine of the resurrection, but as in 1st Thessalonians, the resurrection is linked with the translation of the saints.

When the living saints who will remain in that day shall be changed, and caught up with those who were resurrected to meet the Lord in the air. And, I want you to note the details in 1st Corinthians 15. We read in verse 50, Paul's saying, Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.

Let me stop there. Flesh and blood cannot inherit the kingdom of God. Beloved, let me state this.

You look at this body of mine, you look at that body of yours, and in that body of flesh and blood you have corruption. There is the corruption of sin, and the corruption of sin has stained the lives of humanity from head and down. And, with such a body of corruption, you and I cannot enter into the kingdom of God.

There has to be a change. Flesh and blood cannot inherit the kingdom of God, neither. Now, as you read those words, the opening words of verse 50, he's referring to the living bodies of believers.

The living bodies of believers. Now, when you read the rest of the verse, he now refers to the dead bodies of the believers. Neither doth corruption inherit incorruption, for the bodies of the saints who have died have corrupted in their graves.

Now he goes on to explain what will happen. Behold, I show you a mystery, a revelation never before given, something revealed unknown before. I show you a mystery.

We shall not all sleep, meaning we shall not all be in death. But we who shall not sleep, we shall all be changed. Now, if you remember 1 Thessalonians 4, you remember first the Lord comes from heaven, second the dead in Christ arrayed, third we which are alive and remain shall be caught up, snatched up together with them in the air, in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

Now, Paul is stating, before we can meet the Lord in the air, we who are alive must be changed. I want to tell you something. If I try to go through that ceiling right now, I'd never make it.

And if I hit the ceiling, I'd get back to the floor very quickly. But when the Lord comes for his people, we who are alive must be changed. Can I give you the truth of it in the resurrection of the Lord Jesus? That glorified, resurrected body of the Lord Jesus was a changed body, for after his resurrection, you know what happened in the upper room in John 20? Through those doors that were bolted walked the form of the resurrected Christ.

A friend of mine was in California many years ago. He was talking to one of the scientists with whom he was acquainted, not a Christian man, but a man who recognized the authority of the Bible, and they were speaking of scientific things in relation to my friend's occupation, in which he uses for the service of the Lord. And as he spoke to him, they were talking about the body, the resurrected body of the Lord Jesus, how it was able to walk through atoms, and they were considering the putting of atoms through atoms, and atoms being pushed straight through atoms.

And he said, he said, Owen, he said, when your Savior walked through the doors in that upper room, it was the God of the atoms walking through the atoms. And dear mother, may I say, now this might seem ridiculous, but I think it's the authority of God's word. My body and your body, believer, must and will be changed.

At the coming of the Lord, there is no question of doubt. There's an atomic change. Read on, will you? For I want you to note something.

The next word. Note the rapidity of that change in a moment, in the twinkling of an eye at the last trump. Now, note three things.

First, in a moment, and may I suggest if it's not known to you, it's an interesting fact, this word moment is the only place in your Greek New Testament you have the word atom. The word is really H-E-O-N-O-S,

the common. In a moment, in an atom, when I went to school as a lad, an atom meant indivisible.

That's what it meant. Indivisible, cannot be divided. Now men have split the atom, and they wonder if they really made a wisecrack after all, the trouble that they're having with it.

But the Lord says in His word that at the coming of the Lord, the event will be in a moment, and I want to say that time is indivisible in human reckoning. Now, note the next expression. Not only in a moment, in the twinkling of an eye.

I remember many years ago reading that the Better Vision Institute of America recorded that the fastest, the quickest automatic action of the human body was the twinkling of the eye, and they had timed it at one twentieth of one second. What? One twentieth of one second. And in a moment, in one twentieth of one second, if you want to be so literal, as the last trump, the trumpet shall sound, and the dead shall be raised incorruptible, and we who are alive shall be changed, and suddenly we shall go to meet the Lord in the air.

For this corruption, the body in the grave must put on incorruption. This mortal body that is living must put on immortality. So when this corruptible shall have put on incorruption, this mortal shall have put on immortality.

Then shall be brought to pass the saying that is written, death is swallowed up in victory. Now, will you note verse 58, 55 rather, verse 55, and note the dual anthem that rises from the resurrected and the translated state. O death, where is thy sting? O grain, where is thy victory? O beloved, please may I point out one part of the company that goes to meet the Lord in the air when the trumpet shall sound is a company that never die.

O death, where is thy sting? Many others love to sing that hymn. O joy, O delight, shall we go without dying? No sickness, no sadness, no dread, and no crying. Caught up in the clouds with our Lord into glory when Jesus receives his own.

Beloved, may I say it on the authority of the word of the Lord, there shall be many people alive belonging to Christ, he their savior, who when he comes shall be changed. Their bodies shall put on the likeness of his own glorious body, and they shall rise with an immortal body, sinless, sickless, deathless, fearless. They shall rise together with resurrected saints, with their resurrected and glorified bodies, to meet the Lord in the air.

And those saints who rise changed in a moment shall sing, O death, where is thy sting? The saints that came from the grave in resurrection shall cry, O grave, where is my victory? Praise the Lord, if they follow me, that's all right, I'm coming out again. And the spirit and the soul that goes to be with Christ will be reunited to that resurrected body, to meet the Lord in the air. And O beloved, what a victory that is! You know, I'm glad I'm saved.

The longer I live, and I must say, the more I preach, the happier I am that I'm saved. To have the joy of knowing this is part of God's redemptive plan. May I emphasize in the closing moment, this charter, as we have touched upon, not only presents the literal annual feast of Israel, together with the dispensation of Israel as a nation, and the redemptive purposes of God from the beginning to the end of the nation, but the chart presents the program of God, His redemptive program for the whole world, and going down to the events that consummate His program.

May I close with this statement? You look at the beginning of the chart, you have eternity. You look at the end of the chart, you have eternity. And in between those two eternities, you have the course of time.

And, beloved, there's a day coming when time shall be no more. When time shall be no more. That's the teaching of the Word of God.

But, out of the ages of time, God is redeeming a people for that new creation, the new eternity that is to come. I ask the question solemnly, will you be in that new eternity of glory? God is through with the old creation. Sin has ruined it, the devil has had his authority over it, and when the purposes of redemption are complete, and the mystery of good and evil will be forever settled, out of the ages of time God will have those who have trusted His Son, and found His redeeming grace with Him forever in that glory of eternity.

But, may I remind you of necessity, and inevitably He will act a place beyond godly, beyond faith, in eternal separation, forever in the blackness of darkness, because they refused, rejected the salvation of His grace. Friend in the meeting, this is a solemn moment. If you were not saved, the whole purpose of this message is not only for the comfort, the instruction, and the enlightenment of God's dear people, but if you are not saved, it's to bring to your conscience and heart you need the Savior.

Will you find your shelter and safety under the blood of that Son of God tonight, and say just as I am, without one fee, but that thy blood was shed for me, and that thou bidst me come to thee, O Lamb of God I come, then you could be assured you'll be at that meeting in the air when Jesus comes. Shall we pray? Blessed Father, we thank Thee for the revelation of Thy Word. Thy Word is truth, said the Lord Jesus Himself.

Blessed Father, we pray that the Holy Spirit will bring to some heart in this audience tonight the conviction in His own power, to some unsaved soul, they need thy Son as their Savior. May His work be done to convict of sin, of righteousness, and of judgment. Of sin, because they believe not on thee, Lord Jesus.

Of righteousness, because thou art with thy Father, and thou art the only one who can save them. And of judgment, because the Prince of this world is judged. And, Father, we have been speaking tonight of that blessed hope that belongs to the saints of God, the coming of the Lord.

For us, it is nothing but joy. It is indeed the great happy hope that cheers us as we look in the night of earth's darkness, and see the bright morning star, the blessed hope of our Lord's return. But, Father, if there's one here unsaved, there is no hope.

There's nothing but eternal darkness if they die without Christ. We pray that the Holy Spirit will convict and convert them now. Lord Jesus, may they open their hearts to thee now, and say, Jesus, I will trust thee, trust thee with my soul.

Guilty, lost and helpless, thou canst make me whole. There is none in heaven, nor on earth like thee. Thou hast died for sinners, therefore Lord, for me.

Lord Jesus, will you reach someone tonight that they might go with us in that blessed day, and that happy moment to meet thee in the air? May the grace of our Lord Jesus Christ, the love of God our Father, the fellowship, all the conviction of the Holy Spirit be upon us. Amen.

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