

# When millions disappear-The Rapture of the Church

Gospel Mission 2017

By Denis Lyle

**Bible Text:** John 14:1-6; 1 Thessalonians 4:13-18

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I want you to take your Bible and turn with me, first of all, to John's Gospel, chapter 14. The Gospel by John, chapter 14, and as you turn and find the place, let me thank David again for his kind words of welcome, and Peter for his ministry in song to our hearts this evening. Do remember the meetings over the weekend on Sunday morning, I want to speak to you on the filling of the Spirit, the Spirit-filled life. On Sunday night, I want to talk to you on five minutes after you die and if you're a believer, do your best to get someone who's unconverted under the sound of the Gospel as we look at what the Lord Jesus says about eternity in Luke's Gospel, chapter 16. And then next Friday evening, I want to deal with the subject, Israel, the nation that will not go away. There is something that is said about the nation of Israel that is said about no other nation, the eyes of the Lord is upon that land from the beginning of the year until the end of the year. Israel, not Ulster, is God's chosen nation and we're going to look at Israel in the prophetic plan next Friday evening in the will of God. When David and I were talking about these meetings, we decided that we would do tonight something a wee bit different from all the other nights and tonight we would look at the rapture of the church when millions will disappear, and then next Friday evening we're going to look at Israel, the nation that will not go away.

It's always good to keep in with your mother-in-law, isn't it, and I have a good working relationship with my mother-in-law. Many times she would ring me, in fact, whenever I was doing any sort of meetings whether they were ministry meetings or Gospel meetings, she would ring me every day to see how the meetings would go. She was praying constantly for me. She used to ring me at times and say to me, "You know, my minister was in today visiting me," and she would say to me, "You know, he doesn't believe what you believe about the Second Coming of the Lord Jesus. He believes that the church will go through the tribulation and you believe that the church will be taken out before the tribulation begins," and I would say to her, "Granny, that's right. That's what I believe." And then I could hear a wee titter of laugh at the other end of the phone and she would say to me, "You know, the day that you married Katherine, you entered into tribulation." [laughter] And I said, "Granny, you never spoke a truer word." [laughter]

Well, we might differ on some things this evening but I want to set before you what I believe is God's plan for his church tonight as we look at the rapture or the translation of

the church to glory, and we're reading in John's Gospel, chapter 14, please, and we're reading at verse 1 and the Lord Jesus is the speaker and he's speaking to the disciples in the Upper Room, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way," and if you're in the meeting tonight and you're not a Christian, here's how you can be saved. Jesus Christ says, "I am the way." He says, "I am the truth." That's how you can be satisfied. He says, "I am the life." That's how you can be sure. In Jesus Christ tonight you can be saved, you can be sure, you can be satisfied all in Jesus Christ. He says, "no man cometh unto the Father, but by me."

And then flick over to 1 Thessalonians 4, please, and reading at verse 13. 1 Thessalonians 4 and reading at verse 13 Paul says, "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," or since 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 them which are asleep." Underline the "shall's" in this passage. There are at least five of them. "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 one another with these words." Let's just keep our Bibles open there at 1 Thessalonians 4 and may the Lord help us in our understanding of his word.

Many years ago, there was a father who had to go on a long journey and just before he embarked on that long journey, his little three year old boy clambered upon his knee and said to him, "Daddy, when will you be coming back again?" The father realized and knew that he wouldn't be back until the middle or the end of September but he realized that it was no use talking to his son about times or dates or seasons for he wouldn't know the difference between them, and so he said to his little boy, he said, "Son, when you see the leaves on the trees turning brown and red and falling to the ground, then you can be sure daddy's coming very soon." The next day that father left on his long journey, and during the months of July and August that little boy used to go on long walks with his nurse and during those walks he would talk about his absent daddy. Slowly but surely the weeks were passing by and the little fellow didn't realize it but the leaves on the trees were turning brown and red and beginning to fall to the ground. It had come September, mid-September, the end of September. One morning he was going out for a walk with his nurse and he saw the leaves falling from the trees, millions of leaves were cluttering the footpath, and letting go of his nurse's hand, he began to run among the leaves and kick them sky-high, and he began to shout from the top of his voice, "Hurray! Hurray! Daddy's coming very soon!" All over the world tonight, the leaves are turning brown and red and beginning to fall to the ground. Corruption, immorality, apostasy, lawlessness,

wealth, war, are the order of this day and our Lord Jesus Christ said, "When these things begin to come to pass, look up, lift up your heads for your redemption draweth nigh."

Can you imagine driving down the M1 and suddenly cars going in all sorts of directions, some of them without a driver? Can you imagine sitting down in the class at Queens or Jordanstown, before the lecture begins the professor about to begin the class and suddenly some in the class disappear, caught up to meet the Lord in the air? You see, the next great event in Bible prophecy is the rapture of the church.

Now immediately we use the word "rapture," there are those who retort and say, "Well, I don't believe in the rapture of the church because the word 'rapture' is nowhere to be found in the Bible." It is true that the word "rapture" is nowhere to be found among almost the 800,000 words in the King James version of the Bible, but then the word "Trinity" is not found in the King James version of the Bible. The word "Bible" is not found in the King James version of the Bible. The word "grandfather" is not found in the King James version of the Bible. But we believe tonight in a Triune God, there are grandfathers sitting all around me, and we hold in our hands tonight the inerrant, infallible, indestructible word of the living God.

Actually, the word "rapture" is derived from the Latin verb found in the expression "caught up" in the Latin translation of 1 Thessalonians 4. The same Greek word is found in Acts 8 where Philip was caught away by the Spirit of the Lord, and it's found in 2 Corinthians 12 where Paul was caught up to the third heaven. Keep in mind tonight that the Second Advent of our Lord Jesus Christ will take place in two phases. In essence, the rapture will introduce a period of time known as the tribulation, while the Second Advent will conclude it. At the rapture, Christ comes to the air, at the Second Advent, Christ comes to the earth. At the rapture, he comes for his saints, at the Second Advent, he comes with his saints. Christ coming for his saints is never said to be preceded by celestial signs but Christ coming with his saints will be heralded by different signs. The rapture, to my way of thinking, is presented as a time of blessing, the Second Advent is presented as a time of judgment. To me, the two images are completely distinct. One of them is a marital image, and the other is a martial image. One is the image of a wedding, the other is the image of a war, and you can't fit the two images into the same frame. The rapture seems to involve the church primarily, the Second Advent seems to involve Israel primarily and the Gentile nations. Scripturally speaking, the "come up hither" of Revelation 4:1 is the rapture, the appearance of the white horse and his rider in Revelation 19 is the Second Advent of Jesus Christ. And so it's important to distinguish between these two phases or stages of the Lord's advent.

One of the most beautiful descriptions for the coming of our Lord Jesus Christ is brought before us in 2 Thessalonians 2:1, "our gathering together unto him." Our gathering together unto him. The Lord Jesus tonight is the great gatherer. He's the great gatherer historically. His fame spread abroad and all the city was gathered together at the door. The Lord Jesus is the great gatherer congregationally. "Where two or three are gathered together in my name, there I am in the midst of them." We love to make play on denominational tags. My dear friends, tonight we're not gathering in the name of the

Baptist, we're gathering in the name of the Lord. "Where two or three are gathered together in my name, there am I in the midst." One day Christ will be the gatherer universally that he might gather together all things in Christ, and he will be the great gatherer eventually. "Our gathering together unto him," it's to this gathering that I want to direct your thoughts just for a moment or two this evening.

First of all, I want you to notice what I'm calling very simply the promise of the rapture appropriation. Solomon has declared that a threefold cord is not quickly broken and we have a threefold cord of promise in relation to this blessed hope that we cannot sever. Here's the Trinity in unity. In John 14, we have the authentic declaration. Look at John 14 for a moment. It's a very simple statement made by our Lord. He says this, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again." The first mention of the rapture, the first mention of the translation of the church. How are we to understand these words? There are those who tell us that the Lord Jesus was referring to the coming of the Holy Spirit on the day of Pentecost. Others tell us that he was referring to the fall of Jerusalem in AD 70. Still others maintain that he's referring to the coming of Christ to believers at death. But the Greek word here, "I will come again," is the same phrase that's used in Revelation 22:20 where Christ says, "I come quickly." The Lord Jesus said what he meant, he meant what he said. He was referring to his personal, literal, bodily return. David Livingston said, "It's the word of a gentleman so there's an end to it." The authentic declaration.

If you turn to Acts 1, you'll see the angelic confirmation. You remember the scene, the Lord Jesus led the disciples out as far as Bethany and when he was taken up before them, you remember two men in white appeared, they were two angels. You remember the message to the disciples whose hearts were filled with a melody of emotions, minds bewildered, and as they looked and they saw the Lord of glory ascending into glory, the message from the men was this, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

In John 14, we have the authentic declaration, in Acts 1, we have the angelic confirmation. Two men coming all the way from heaven to earth to tell earth what heaven thinks about the Second Coming of the Lord Jesus. There's no mistaking their message, it is heaven-born, it is heaven-brought, it is heaven-inspired. This same Jesus was coming again, coming to the sky in the rapture, coming to Olivet's brow at the return.

Isn't it very interesting to notice that angels were present at Christ's birth, they were present at Christ's temptation. An angel attended our Lord in the garden of Gethsemane. Angels had almost to be restrained from intervening at the cross. At the resurrection of Jesus Christ, angels were in evidence. It's no wonder that when the Lord comes to receive his own, the voice of the archangel will be heard.

Isn't it interesting to notice what these angels said? "He's coming in like manner as ye have seen him go." In other words, in order to understand the nature of the advent, the coming again of Jesus Christ, we need to understand the nature of the ascent. How did Christ go? He went personally. He'll return personally. How did Christ go? He went literally. He'll return literally. How did Christ go? He went bodily. He'll return bodily. How did Christ go? He went suddenly. He'll return suddenly. How did Christ go? He went visibly. He'll return visibly. How did Christ go? He went from the Mount of Olives to heaven. One day he's going to come from heaven to the very Mount of Olives. Now isn't it reasonable to expect tonight that if the testimony of the angels was fulfilled at his birth, if the evidence of the testimony of the angels was fulfilled at his resurrection, then once more the word of the angels will be fulfilled at his Second Coming.

So in John 14, we have the authentic declaration. In Acts 1, we have the angelic confirmation. Flick over in your Bibles very quickly to 1 Corinthians 15 for I want you to see here the apostolic revelation. Notice what Paul says, verse 51. He says, "Behold, I shew 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." You say, "What's this mystery, what's this secret concerning the rapture?" Suppose you began reading the Bible tonight in the book of Genesis and you read through until you came to 1 Corinthians 14 and you stopped reading there. My, you would have learned some important truths, you would have learned about the creation of the universe, you would have learned about the fall of man in Genesis 3 as man tumbled to his fallen condition, that's why tonight you and I are sinners because we have an inherited, an Adamic sinful nature from our first parents, Adam and Eve. We're sinners tonight by nature, by choice, by birth. You would have learned about the fall of Babel. You would have learned about the election of Abraham and Israel as God's chosen nation. You would move into the Old Testament, you would learn about the division of the nation of Israel at Solomon's death in 930. You would have learned about the northern kingdom going into captivity in 722, the southern kingdom going into captivity to Babylon in 605 and 597 and 586. You would come over into the New Testament, you would learn about Bethlehem, God with us; Calvary, God for us; Pentecost, God in us. But you would have noticed this, that the only way that a person can travel to heaven is through the grave. You would have noticed, of course, the two exceptions. You remember that Elijah was translated and Enoch was taken up, and you would have noticed these two exceptions but Paul says now the secret is out, millions of Christians one day will reach heaven without having to pass through the article of death. He says, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed."

Now listen, there's the threefold cord of evidence in relation to the Lord's coming. In John 14, we have the authentic declaration. In Acts 1, we have the angelic confirmation. In 1 Corinthians 15, we have the apostolic revelation. Christ declared that he was coming. The angels confirmed that he was coming. The apostle revealed that he was coming. And I believe that he's coming, do you? The promise of the rapture appropriation.

Turn to that passage that we were looking at for a moment or two this evening. I want you to see the prospect of the rapture anticipation. The promise of the rapture appropriation, the prospect of the rapture anticipation. Two of the most important passages in relation to this subject is 1 Corinthians 15 and 1 Thessalonians 4. Look at this passage for a moment. You say to me tonight, "Well, Denis, when will this event occur?" No one knows and it's wrong to set dates. But the fact that Paul uses the pronoun "we" in verses 15 and 17 suggests to me that here was a man who was living in anticipation of the Lord's return. Scholars call this the doctrine of the imminent return of Jesus Christ. Imminent means it can happen at any moment. You say, "Does anything have to take place before the rapture takes place?" The surprising answer seems to be yes. One event must take place and that event, my dear friends, is the adding of the last repenting sinner into the body of Jesus Christ by the Holy Spirit and when the body is complete, the bridegroom will come for his bride.

Notice what Paul talks about here very quickly. He talks in verse 16 about a literal return. He says, "the Lord himself." Isn't that lovely? The Lord himself. Can you see the person? One of the most frequently used words in the Bible to describe the return of the Lord Jesus is "parousia" and that's the word that Paul uses here. It means "presence." It stresses the coming bodily presence of Christ for his people. Remember, my dear friends, it was a body, not a spirit, that was buried in Joseph's tomb. It was a body that was received up. It was a body that was carried up. It was a body that was taken up. It's this same body that shall descend from heaven, the Lord himself. "Some golden daybreak, Jesus will come. Some golden daybreak, battles all won. He'll shout the victory, break through the blue. Some golden daybreak, for me, for you." Can you see the person?

Look at verse 16, can you see the power? He's coming "with a shout." The word means "command." Three times in the Gospels the Lord Jesus shouted. The first time he shouted was at the grave of Lazarus. You remember he shouted, "Lazarus, come forth!" And he that was dead came forth. Some preacher said that if he hadn't of mentioned Lazarus' name, the whole graveyard would have risen. You remember he shouted at the cross, "It is finished!" Thank God tonight we present a finished work, sinner. All that you have to do tonight is come and rest upon what Christ has called finished. Then when he cried, "Finished," many of the bodies of the saints which slept arose. At the translation of the church, he's going to shout again. Isn't it interesting, dear friends, that at the first shout one man arose. At the second shout many arose. At the third shout millions will arise. The dead in Christ. Paul's talking here about a literal return.

Look again verse 16, he's talking about a physical resurrection, "the dead in Christ shall rise first." How can you be so sure tonight? Because Jesus Christ died and rose again. You see, the resurrection of Jesus Christ is the absolute unconditional guarantee that those who belong to Christ will rise also. Remember Paul is addressing here a local situation. Their loved ones, the loved ones of these Thessalonian believers had died, and those who remained were concerned, they had questions upon their minds would these loved ones whom they had placed in the earth, would they be handicapped in any way, would they miss out at the parousia, the coming again of our Lord Jesus Christ? And Paul writes this passage to reassure them and he says, "Our Christian dead will not be at some

disadvantage when the Lord comes. You see, until he comes, their bodies sleep but when Christ comes, our holy dead return with Jesus and at that moment, dust is wrought upon and soul meets body on the resurrection morn." Sure, if God can bring forth a body from a womb, he can bring forth a body from a tomb. What a thrilling hope is ours tonight. Our holy, happy dead will rise again.

There's going to be a literal return. There's going to be a physical resurrection. And then notice what Paul says in verse 17, "Then we which are alive and remain shall be caught up." There's going to be a total rapture. Some tell us that it will only be spiritual Christians who will be raised at this time, and carnal saints will be left to endure the terrors of the tribulation, but that theory is refuted by one simple word in 1 Corinthians 15, Paul says, "We shall all be changed." As John Philips says, we're going to have a raptured church, not a ruptured church.

Think of this fact, millions of graves are dug every year by the undertaker. I don't know about you, but I don't like undertakers walking close to me. We had one in Lurgan and he went to school with me and I always thought when he got close to me, he was measuring me up. But isn't it wonderful to think that millions of graves are dug every year by the undertaker but isn't it marvelous to think that one generation of Christians will cheat the undertaker.

The dead in Christ shall rise first and then we which are alive and remain shall be caught up. The word means to catch away speedily. That's the translation in Acts 8 where the Spirit of the Lord caught away Philip. When the Lord returns to the air, he will, saints will be caught away quickly in the twinkling of an eye. It means to seize by force. I wonder tonight does that mean that some of us who are believers will be so attached to earth that we'll literally have to be dragged away like Lot coming out of Sodom? It means to claim for one's self. This views the rapture from our Lord's point of view, he's coming to claim his bride. It means to move to a new place. Jesus Christ has gone to prepare a home for us and when he comes he's gonna take us to that home. It means to rescue from danger and this suggests to me that the church will be taken about before the time of tribulation begins. What a thrill to be found preaching for Christ, witnessing for Christ, singing for Christ, working for Christ when he appears! "O joy, O delight, should we go without dying. No sickness, no sorrow, no death and no crying. Caught up through the clouds with our Lord into glory, when Jesus receives his own."

I want you to see here very quickly there's going to be a literal return, there's going to be a physical resurrection, there's going to be a total rapture. Look at verse 17, there's going to be an eventual reunion together with them. You know, separation is the order of this day, reunion is the order of that day. "Jesus is coming, the dead shall arise. Loved ones shall meet in a joyful surprise, caught up together with him in the skies." Jesus is coming again. You know, now we're not together. Some of us tonight have empty homes, loved ones have been called home to glory and half of your heart-burdened believer tonight is in heaven. Ah, but when he comes we're going to be reunited immediately with those whom we have loved long ago and lost a while. Caught up together.

Can you think of loved ones tonight on the other shore, and they're parting at the river you recall? Many, many have gone from this church, your church, your assembly. You say, "Are we going to know them?" Of course, we're going to know them. George Whitefield said, "Shall we be greater fools in heaven than we are on earth?" You remember that on the night of transfiguration which Peter says is a preview of the Lord's coming, you remember the Lord appeared in all his intrinsic glory to Peter, to John, to James, to the favorite three, the intimate three, and while they were on the holy mount, you remember Moses was there and Elijah was there, and Peter said, "Lord, it's good for us to be here. Let's make three booths, one for you, one for Moses, one for Elijah." And a voice from the heavens was heard, "Peter, this is my beloved Son. Don't you put my Son on the same level as Moses and Elijah." But my dear friends, listen, Peter didn't need to be introduced to Moses who was the representative of the law, and he didn't need to be introduced to Elijah who was the representative of the prophets. He knew them. He recognized them. "And friends will be there I have loved long ago, and joy like a river around me will flow. And yet just a smile from the Savior I know, will through the ages be glory for me."

A literal return. A physical resurrection. A total rapture. An eventual reunion. Look at that phrase in verse 17, an aerial rendezvous to meet the Lord in the air. You know, this is the age of the air. In earlier times man has mastered the land and the sea. Not until recent times he's mastered his aerial environment.

Some years ago we were over at Florida, we had brought a group over there and we had made a trip one day down to Cape Canaveral and I could see in the distance, I could see a replica of the rocket that took man into space, that landed man on the moon. And I thought about that tremendous operation liftoff and then I thought about this day and we'll not need the power of Cape Canaveral, and thank God we'll not need the power of the Americans or the power of the United Kingdom, we'll be caught up to meet the Lord in the air. And that word carries with it the idea of meeting nobility, the idea of meeting royalty. Oh, we have walked with him by faith but in the air we shall see him as he is. "Face-to-face with Christ, my Savior. Face-to-face what will it be? When with rapture I behold him, Jesus Christ who died for me."

Isn't it interesting, my dear friends, in these passages that have to do with the translation of the church to heaven, it doesn't so much emphasize the fact that the Lord is taking us to heaven, it's emphasizing the fact that the Lord is taking us to himself, to meet the Lord in the air, and so shall we ever meet, and so shall we ever be with the Lord. I tell you tonight, the glory of heaven is not the gold of the streets, the glory of heaven is not the jewel of the gates, the glory of heaven tonight is the person of our Lord Jesus Christ. We're not looking for a program tonight, we're looking for a person, the Lord himself.

Can I pause? Is this your prospect? If Christ should come this evening, would you be caught up or would you be left behind? As I said the other night, I had the tremendous privilege of being brought up in a Christian home. I can never repay the debt to my darling mum of telling me about my ruin in Adam and God's remedy in Christ. And my dad used to talk to me about the Lord's return. I remember on occasions, perhaps they



were out and they were detained and someone was looking after us and they hadn't come at the appointed time. I thought the Lord had come and I thought I was left and lost and down and doomed for all eternity. [unintelligible] Have you been to the cross? Have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb?

Oh, can you see tonight the promise of the rapture appropriation? Can you see tonight the prospect of the rapture anticipation? Can you see tonight the purpose of the rapture application? You say, "What's the purpose of the rapture?" Well, for us on that future day, the purpose of the rapture will be to remove the church of God for we're going to stand before the Bema seat not for our sin but for our service. And one day we'll stand before the Lord, it's a day of accountability when we as Christians will stand before him and, my friends, we'll not hear the, "Well done," unless we've done well.

But you know, this blessed hope tonight is given to us and with this I close, for two reasons. It's to bring comfort to the saint. You see what Paul says, "Comfort one another with these words." Tell me tonight, does the truth of the Lord's return not bring comfort to your heart? I wonder is there a husband who's gone from your presence whom life has been less than full since he went? Oh, you'll meet him in the air when the Savior comes. Maybe there's a wife and their absence has made life so hard for you. Take encouragement tonight, the Lord is coming, the dead will be raised, the living will be raptured, living and dead will be reunited around the coming bridegroom. This hope has been given to us that it might bring comfort to our heart. It's been given to bring comfort to the saint but listen, it's been given to bring challenge to the sinner. The Lord is coming. Are you ready? Are you saved?

Isn't it interesting that Paul uses that significant phrase in this passage? He talks about the dead in Christ. That's the formula that he uses for being a Christian. A Christian is someone who is in Christ eternally, organically, savingly, vitally, personally. I wonder tonight are you in Christ? You know you could be in some old club tonight, in some organization, in some church, your name inscribed on some roll, but my friend, if you're not in Christ, you'll die and go to hell. Are you in Christ? We begin life without Christ. It's the state of guilt. God in his mercy awakens us and we embrace Christ as our Savior and we become in Christ the state of grace, and when he comes, we'll be with Christ in a state of glory. Are you in Christ? Are you saved? Will yours be the delight of the old Scottish lady who said, "I don't know when he's coming but I'll be sure glad to see him when he appears"? Have you been to Calvary? Has the burden of your sin rolled away? Is your confidence tonight in the Savior?

John was the chauffeur, the driver of a very wealthy Christian and that Christian used to speak to John about his sin, about his soul, about eternity, about heaven and hell. One day he spoke to John about the coming of the Lord. He said, "John, when the Lord comes, you can come and live in my house on the hilltop. And John, do you see the wee bit of land I've left? It's all yours. And do you see my fleet of cars? You can have them too." John went home that night very happy. He told Mary, his wife, but when he got into bed he couldn't sleep because the Spirit of God was working in his soul. He got up in the early hours of the night, in the morning, and he made his way to his boss's house and he

knocked the door and he hammered it loudly, and the boss came down that great staircase and he stood in the hall and he said, "John, what is it? What's bothering you at this hour of the morning? Why have you come to see me?" And he said, "Sir, I've come to tell you I don't want your house, I don't want your cars, I don't even want your land." He said, "John, what is it that you do want?" He said, "Sir, sir, I want to be saved like you and ready for the coming again of Jesus Christ."

God's word to you tonight is simple: be ye also ready. Will you trust him? Will you come to him? Will you come to Calvary and realize that he shed his blood for you? That he died on the cross and through the cross he opened a way right into the presence of God? At the cross he settled the sin question in its totality and for eternity, and tonight there's a way back to God from the dark paths of sin, there's a door that is open where you can go in. Calvary's cross is where you begin when you come as a sinner to Jesus. Will you come? Will you come now?

Let's bow together.