

We Shall Not All Sleep

by J. Frank Norris

We shall not all sleep, but we shall all be changed, from death to life, from sin to righteousness, and from mortal to immortal.

Duration: 26:00

Scripture: Isaiah 40:6, John 1:11-12, 1 Corinthians 15:51, 1 Peter 1:21, 1 Peter 3:21, 1 John 3:2

Topics: "Resurrection"

Description

In this sermon, the preacher discusses the concept of change and when it will take place. He refers to the last trumpet, which signifies the end of the present age and the gathering of God's elect. The preacher emphasizes the joy and rejoicing that will come with this change, particularly in the context of being reunited with loved ones in the resurrection. He encourages the congregation to have hope and trust in God, knowing that when Christ appears, they will be transformed to be like Him. The sermon concludes with an invitation for people to confess Christ and obey Him.

Transcript

Behold, I show you a mystery. We shall not all sleep, but we shall all be changed. 1 Corinthians 15 and 51.

If you notice in that text, there are two alls. We shall not all sleep, but we shall all be changed. There's quite a difference in those two alls.

It may appear they mean the same thing on the surface, but look underneath and you'll find they do not. When it says we shall not all sleep, that means that not all the Christians will die, but the multitude, the immediate living, when Christ comes. That's what the first all applies to.

But the second all applies both to the dead in Christ and those who will be living when He comes. Therefore, the second all is more inclusive. Scriptures follow the method of contrast.

Isaiah 40 and 6 tells us how that all the glory of the world is as grass, and the goodness thereof is the flower that fades. But the word of our God shall stand forever. Peter tells us that the inspiration of Scripture came not by the wisdom of man, but as holy men were moved, born along by the Spirit of God.

John tells us concerning the new birth, he came unto his own, and his own received him not, but received him. Peter tells us concerning our baptism, 1 Peter 3.21, the life speaker went unto baptism to also now save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God. On

that second all, but we shall all be changed.

The following verses explains to us very clearly. In a moment, in the twinkling of an eye of the last trump, for the trumpets shall sound, and the dead shall be raised. Then the second, and we shall be changed, that is, we which are alive.

For this corruptible must put on incorruption, and this mortal must put on immortality. That does not refer to the dead, but to the living. So in this corruptible shall I put on incorruption, and this mortal shall put on immortality.

Then shall be brought to pass the saying, that is, in victory. That does not refer to the dead. That refers to the living who will not die.

Then he gives us the quotation for both Isaiah and Hosea that refers to both the dead and the living. When he says, O death, where is thy sting? That refers to the dead. O grave, where is thy victory? That refers to the living, for the grave will not contain them.

Or when the victory over. Notice just briefly, we shall all be changed. First, when will the change take place? Second, what is involved? What is the change? Third, where will it take place? He tells us very plainly when, after the time.

He says at the last trumpet. He says the trumpet shall sound. Jesus, in Matthew 24 and 31, speaks of the great sound.

The angel shall gather together his elect from one end of heaven to the other. Isaiah says that it will be the great trumpet. And that means that this present age comes to a sudden end, and every wheel of industry shall stop.

There'll be no argument then as to wage increase. There'll be no peace conferences held at Moscow or Washington, London, or anywhere else. That trumpet sounds, he'll call all the nations of the earth to the final peace conference of time and eternity.

We need not to fear the passing of years, but rejoice that we are one day nearer home. For forty long weary years, the children of Israel wandered aimlessly, miserably, hoping for the cross. At last they heard the proclamation to Moses.

I love those words, one sweet and solemn quote. Comes to me o'er and o'er. I'm nearer home today than I've ever been before.

Nearer my father's house, where many mansions meet. Nearer the great white throne. Nearer the crystal sea.

Nearer the bound of life, where we lay our burdens down. Nearer leaving the cross, nearer gaining the crown. So therefore, instead of whining and whining about the passing of years, rejoice over the approaching victories of glories that earth has won.

A very dear friend of mine was talking to me not long ago about how he dreaded the tomb. He said, it's to me the most horrible thing, that I'm going to be put under the ground in darkness and cold and alone. I said, I don't dread it, I'm not going to be.

He said, if you're not, no. I said, I'll be somewhere else. Oh, I said, they may take this old house and do what they please, but it is a sea of cremated awash and pleasure.

And in this present, in this present world, in this world of poverty, in this world, in this world, where we see the tears fall like rivers, unbidden down the cheeks of heartbroken lovers. Here, say, the five of our brave lads went out from this church. Two young people last Tuesday, Christmas Day, went out to Greenwood.

There was a five-month-old baby buried there. There was no Christmas in that home. And this good mother that came to me a few moments ago, giving me the account, Mrs. N.W. Williams, of our brave son, Sergeant Robert A. Nail, after the terrible Battle of Corregidor, met there, an early transport prison ship, was sent down.

Oh, what shall I say? First, we shall all be changed, changed from death to life, changed from sin to righteousness, changed from darkness to light, changed from age, changed from time to age, changed from defeat to victory, changed from weakness to strength. Oh, the sins that doth so easily surpass me! The chains shall be broken. Who shall deliver me from this body of death? Thank God through Jesus Christ our Lord.

What a change! Changed from prison bars to freedom, changed from the wilderness to the--changed from Egypt just punished to Canaan's land, changed from sadness and sorrow into His presence, changed from darkness to no longer walk by faith, for faith will be swallowed up in faith, and changed with a glorious individual immortality. The book written there on Buddhism, and here is their conception of immortality. The individual, the soul that lives here, it passes on, is filled with death.

They use another illustration, a ray of light. It's happening, it's absorbed in the grave, not the immortality that Jesus brought to the world. The immortality that conforms into His likeness, behold Him, into His presence, just walk, would leave His throne, and the universe would point in the camp, till the Gentiles--our names are written in heaven, our names redeemed--by the thirteenth century, He swept the city of Pecan, left the most magnificent palace for--every day when He sat down at His knees, He required that every day they would bow before Him and be given to Him.

He had His ministers of state to sit in chairs. He was the mightiest ruler of all, but I don't want to say who is in the grave, but one who rose from his keen swordsman, possession and prophet, savior, a conqueror, a king of kings, seals and prophets and kings of a big way, and it changed. It'll take place when the--it means that we shall be with Him.

It means the one and final--may I implore you, change from youth to old age. Though the outward man perishes, yet let the inward man be renewed by faith and courage and all that. For me, the most magnificent thing in the world is to see an old man in years, but with character and faith written in every furrow on his face.

I conducted the funeral of a great woman down here in Old Rehoboth the other day, Mrs. Kelly. They are friends that have lived in that community and throughout the county. Great woman with her husband when both were young.

From old Missouri, and she's not dead, she moved out of the hill to be in the Father's house. What Jesus meant when He said, In my Father's house are many mansions. They hear the music from the glory of the other world, the miracles that they shall see again.

They long to be with us and gain wonderful tears and gain gladness, lose sin and gain holiness, lose sorrow and gain joy. Therefore, we shall all that change in your life. I love, in the name of the old time expression, a change of heart, for sin, yet to whom it increased in America.

All of you, change today, the two years ago that when I stayed, He came to me. He said, Dr. Norris, I told them, my friends, on the morning of the resurrection, there's a Christmas day that I issue. It means change, rejoice, be loved.

We know, but we know, we know, we know, He shall appear, we shall be like Him, for we shall see Him as He is, even as He is pure. Every head in the house, the same when the saints go marching in this life. And yes, in the two great wars, juniors, intermediates, seniors, I'm coming, obey Him right now.

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