

(1 Thessalonians) Practical Results of Christianity

by Willie Mullan

The sermon emphasizes the importance of practical sanctification and living a life of holiness, separation from fornication, and brotherly love, which is made possible by the indwelling of the Holy Spirit.

Duration: 1:12:03

Topics: "Practical Christianity"

Description

In this sermon, the preacher emphasizes the importance of believers standing before the cross and gazing at the sacrifice of Jesus. He urges the audience to believe that Jesus died for them and to receive him into their lives. The sermon also discusses the practical results of Christianity, such as controlling one's body, loving others, and minding one's own business. The second part of the sermon focuses on the personal return of Christ and the hope that believers have in his coming. The preacher highlights the ignorance of some regarding the return of Christ and encourages the audience to be informed and prepared.

Transcript

Letter to the Thessalonians, chapter four. First Thessalonians, chapter four. Now, I have given you the notes already this evening, just to try you out.

If you get away ahead of me, then I'll take them off you next week and you'll not get them. But if you just go along as I want you to go, I think it will be good for you and it will make it much easier for me. If you have been reading this chapter through the week, you will notice that it divides itself very simply into two sections.

From verse one down to the end of verse twelve, we have what I shall call the practical results of Christianity. The practical results. And then, of course, from verse thirteen to the end of the chapter, we have the personal return of Christ.

These are the two divisions of the chapter. The practical results of Christianity and the personal return of Christ. I want to take you through these practical results very carefully.

I think that Paul underlines eight things when he touches the practical side, and I think he underlines eight things when he touches the personal return of Christ. It's wonderful to notice this before we get into the

chapter, that when Paul had to flee from Philippi in Acts chapter sixteen, you remember that? And he went down the coast and came to Thessalonica in chapter seventeen of the Acts of the Apostles. And you remember when he preached at Thessalonica, a great multitude of Greeks believed.

Very well worth remembering that a great multitude of Greeks believed. You see, Paul went into Thessalonica with the evangelical message. He said, Our gospel came not unto you in word only, but in power, and in the Holy Ghost, and with much assurance.

He preached evangelical truth. But mind you, he didn't stop there. As you can see from all the chapters that we have examined, he must have taught these young believers dispensable truth.

Because the end of the first chapter ends like this, Ye turn to God from idols to serve the living and true God, and to wait for his Son from heaven. So he must have taught the young believers about the Lord's return, and they were waiting for his Son from heaven. And in every chapter of these five chapters of 1 Thessalonians, you have some mention made of the Lord's return.

So that he taught them not only the evangelical message of the gospel, but the dispensational truth of Christ's return when the age of grace that we are in now should end. But mind you, he didn't only teach evangelical truth and dispensational truth. Paul taught them practical truth.

And that was very essential. It's all right getting saved. It's all right having one eye on the cross.

And it's all right having the other eye on the coming. It's all right embracing Christ and waiting for Christ. But you need to live for Christ in between.

So this is the chapter where he's outlining practical things. Practical things. That's the way a good preacher preaches.

Teach the gospel and get them saved. And teach them the dispensation. And you can go on to devotional truth too.

And you need doctrinal. But very essential you need to touch continually practical truth. You've examined how I've conducted this class, you'll find out how I've conducted it.

For months I took you through the teaching of the cross. Twenty-two weeks we spent examining the message of the cross, the meaning of the cross. That was even delicate.

Then I spent ten or eleven weeks on the high priests' garments. That was devotional. Perhaps that's the side of things that I like most, but I'm not allowed to do always what I like.

Devotional truth is very rich and wonderful. It fills your soul. And then I spent weeks on looking into the future, you remember.

Twenty-six weeks on looking into the future. That was dispensational truth. And these past nights we've been touching very practical things, and we're getting into the depths of practical truth just now, in the first twelve verses of this chapter.

Look at verse one. Furthermore then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk unto pleased God. Now that's very practical, isn't it? You see, when Paul fixed the gospel and they got saved, Paul taught them how they ought to walk unto

pleased God.

And that's very essential for young believers. You know, you don't make a decision or put your hand up or sign a card or do whatever you may do, and then do what you like afterwards. Because if you do, you've only got an empty profession, son.

And it's time you were saved. Men who embrace Christ have got life, and life must have an altar put. It must really be it.

My, when men get saved, they long to walk so as to please God. Paul was teaching these young believers how they ought to walk unto pleased God. And we get into this here.

That's true, for ye know what commandments we gave you. You see, when Paul was teaching these young believers to walk, my, he laid down a lot of commandments. He wasn't putting them under law again, you know.

He was teaching them the teachings of grace. You see, this New Testament is full of teachings of grace. And every commandment in the epistles can only be kept by you when you're controlled by the Spirit of God.

I'd like you to get the hold of that. Next week when we get to chapter 5, there are a whole lot of wonderful wee things all crushed up together. Pray without ceasing, or just you have a go at it on your own strength, do you see.

And you'll fall asleep on your knees if you try it. Rejoice evermore, have a go at it, do you see, on your own. And you'll not be under too many storms, for you'll not be rejoicing very much.

The commandments of the epistles, the teachings of grace, can only be kept by you through the power of the Holy Ghost. It's not I that lives, but Christ that lives in me. But Paul's going to underline a few things for them here.

And I think it's such a wonderful thing. Paul, we ought to walk and please God. Virtually, for this is the will of God, even your sense of vocation.

Now, let me be very careful with this. Let me be very honest with it. If I upset something that's in the back of your mind, by bringing you clearly what's on this page, now you take it from the Lord and don't argue with His word.

There's a lot of people read this phrase and they read it like this. For this is the will of God, even your sense of vocation, and they put the full stop there. Put the full stop, and that's all they see.

That's all they want to see. That's not what it happens to say here. It doesn't happen to say any such thing.

And don't you be putting any full stop there. Because I'll tell you what you do if you put a full stop there. You say this is the will of God, even your sense of vocation, and you're making sense of vocation an experience that somebody's got to have.

But don't you put any full stop there. Here's what it does say. For this is the will of God, concerning you, for this is the will of God, even your sense of vocation, not ye should abstain from fornication.

You see, this word sense of vocation has been murdered throughout the land. They make it an experience. Some people say that unless you've got sense of hide, in the sense that they try to talk about, well, you're nobody as far as they're concerned.

But you would need to be careful with sense of vocation. Because 1 Corinthians chapter 7 verse 14 says that the unbelieving husband is sanctified. By the way, mind you, when you get an unbelieving man sanctified, don't you say he's got the second lesson anyway.

Or you'll be in a fix if you do. You'll just be in a fix, that's all. Now we would need to be honest and careful with this thing.

Sense of vocation is brought before you in this book in quite a variety of ways. When we come to 2 Thessalonians, just have a look at it for a moment. On the second chapter, and if the Lord tarries, that'll be a wonderful chapter.

But here's one of the most wonderful verses in your Bible, verse 13. 2 Thessalonians chapter 2 verse 13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord.

That was the Thessalonians that he pointed to the Lord. Because God, first from the beginning, chosen you to salvation through sanctification of the spirit and belief of the truth. If I ask any young believer how God brought out salvation in their life, tell me what comes first.

Sanctification and belief of the truth. Sanctification of the spirit comes first. Not second.

Look, I preached to this place on Sunday night when it was jammed to its utmost. We were at our limit on Sunday when I was to bring in four. And out of all the hundreds of people that were here, when the message was sundered over, they all went away, but one, one young woman stayed behind in good faith.

You know, when she came to me and looked up into my face and said, Mr. Mullen, I want to get saved. You know, some power had taken her out of the giddy song. That was sanctification of the spirit.

It was the spirit of God through the message of God that had taken her out of the giddy song. What did she need now? Belief of the truth. That's what I led her to.

The truth that exists in Christ. And then I could say when she had trusted the Lord, the Lord hath chosen you from the beginning unto salvation through sanctification of the spirit and belief of the truth. Sanctification of the spirit is not a second blessing, it's the first one you ever had before you were saved at all.

The spirit of God lays hold on people and brings them out in its belief of the truth to me. That's what I call initial sanctification. And that's what I long for, to see the spirit of God dealing with people.

When we were preaching at Lisbon, a postman went out of the meeting and only got halfway up Longstone Road or Street and then stopped in the footpath and cried. He could neither go on nor go back, for at that second he was at the door of a believer. He didn't know the man, but he knew this man was saved.

He knocked at the door. What made him knock at the door? What made him cry? Spirit of God, what do you think? What did he need? Belief of the truth. And so you get saved.

And unless the spirit of God takes hold of you and somebody leads you to the truth and it says in Jesus, you'll never know a thing about salvation. And that's initial sanctification. Here's sanctification in a different sense.

Look up Hebrews chapter 10. I mustn't butter this up too long. Hebrews chapter 10, just to get the sense, verse 7. Then said I, Lord, I come in the volume of the book it is written of me to do thy will, God.

Remember how I read that to you. On one occasion, there's another translation. Jesus came into the world.

He said, I come to do thy will as it is written in the book concerning me. And he came to keep everything that was in the book concerning him. Now verse 10, by the which will, God's will, we, that is we believers, are sanctified through the offering of the body of Jesus Christ, one for all.

Are we? Are we sanctified through the offering of the body of Jesus Christ once for all? Bless God we are. You see, this word sanctification simply means at all times separation. The word sanctify means to set apart.

Sanctification means separation. You see, when the Spirit takes hold of an unsaved man and brings him out of the clouds, he's being separated from the giddy throng. That's sanctification of the Spirit.

When a man trusts the Saviour through the sacrifice of Calvary, the body of Jesus, given on the cross once for all, he's set apart for God, for all eternity. Now, that's sacrificial sanctification. You have initial, that's by the Spirit.

You have sacrificial, that's by the cross. Ah, but you have practical sanctification in the book too. That's what Paul's up back here.

Practical sanctification. Now watch it now, do you see? First Thessalonians, chapter four, and verse three. For this is the will of God, even your sanctification, not ye should abstain from fornication.

You know, the first thing that he was trying to inoculate into these young believers is this. You fellows who have trusted Christ must be separated from every form of fornication. You know, that may not sound very much to us tonight, but it sounded a lot to them then.

You know, they were living in a pagan world, and immoral living, and sexual impurity meant very little to them. Why, they just treated a woman like a beast. And I heard Dr. Billy Green saying the other night that New York wasn't very far behind Sodom and Gomorrah.

And I was thinking it was pretty near the farthest. And the great truth that he was inoculating these young believers with is that now you have trusted Christ. You can't play about with immoral and sexual things.

You must be separated from fornication. This is the will of God, your separation from fornication. That's what he was talking to them about.

He wasn't making an experience out of anything. He was just saying, you know, you stop this sexual, the moral living that you've been brought up in. And you stand out now as a separated, purified, peculiar person.

And he goes on with it. Watch him. Verse 4, that every one of you should know how to possess his vessel in sanctification and love.

Dr. Bullinger puts that more clearly. He reads it like this. That every one of you should know how to possess his body.

You know, now you're saved, your body becomes the temple of the Holy Ghost. He said, you know, this sexual, immoral, impureness is carried on with your body. But you're to be separated from fornication and you're to get to know how to possess your body in a separated and honorable way.

That's a great truth, you know. You see, these are things that he had told them when he was there. I think perhaps he had taught them the truth that he taught the Galatians, that if you walk in the Spirit ye shall not fulfill the lusts of the flesh.

Let me tell you, if sexuality is your great temptation, you'll never overcome it, young man, by making up your mind. It may be obnoxious to you and it may be something that makes you blush. It may be something that's so horrible that you're fed up with it completely.

But let me tell you a wee secret, you'll never get rid of it by making up your mind. You'll only get rich, my young woman, young man, by being controlled by the Spirit of God and no other way. And if you're led by the Spirit, see what this book teaches, ye shall not fulfill the lusts of the flesh.

Don't want to bother about that too much. Do you think at all you ought to learn how to possess your body in a separated and honorable fashion before God? Verse five, not in the lust of controversies, even of the Gentiles, which know not God, said you're not to be gripped by the lust of impurity, like these Gentile pagans and heathens around you that don't know God. You're deafened now.

That no man should go beyond in any matter. Now you'll notice the word any is in italics. And some of the greater Greek scholars believe this, that it would have been far better if they'd have put this matter in there.

Because I think it's on the same subject. You'll find the answer even when we go to the next verse. It says don't go beyond and defraud your brother in this matter.

You can't fool around with your brother's wife, you know. That's what it's talking about. But you know, you believers, you've got to learn these things.

You've got to learn that you're to be separated from fornication. You've got to learn how to possess your body. You've got to recognize the brotherhood of believers.

Mind you, this is something I think sometimes even in this day and hour we forget. We forget sometimes that all sins don't only grieve the Holy Ghost and clamp all possibilities, but they hurt somebody else. Remember young man, be very careful about letting your sexual appetites get loose.

You can hurt somebody else. I'm talking to my own children, yes or no? You just be careful, dear. Maybe I'm telling you something your father would like to tell you.

Or you take it from the platform. Remember that you can write and draft and write the character of a child of God. And if you do, God will avenge that child.

That's something you need to know. You'll not get off with it. My, if you just think that you can do what you like with the children of God, you'll very soon find out you can't.

For God is the avenger of all such. You see the things he's underlining. Are you watching these paddings? There's to be a separation from fornication.

There's to be a possession of the vessel. There's to be a realization of the brotherhood. And then he goes on to the next verse.

For God hath not called us unto uncleanness, but unto holiness. The word holiness is just the exact same word as sanctification. Holiness and sanctification just means separation.

God hath called us unto a separated life from all the unclean things. That conviction should be upon every belief. Because, you know, you should know how to possess your body.

You should know how to live separated from this thing. You should remember that a child of God may be going to be hurt here. You should remember your call.

A conviction of your call should be upon you. God hath called us to holiness, not uncleanness. Tremendous, you know, what he said to young believers.

And then he goes on still further. He therefore that despises, despises what? Despises the teaching that I'm underlining now. He therefore that despises, despises not man, but God, who hath given unto us his Holy Spirit.

You see, that's how I know that the subject was right on down through there. Well, this is a wonderful thing. He's talking to young believers who've only been saved a few months back.

You remember he got hunted out of Thessalonica. You remember how he came down to Berea, came on to Athens, and now he's at Turin and he's writing back. The Holy Ghost was there.

Yes, he says God hath given his Holy Spirit unto us. Ah, there were only young believers, but they were indwelt by the Spirit of God. He said, you know, we should recognize that this body that lust wants to take and hold the helm of the way it did with Samson, we should recognize that it's the temple of the Holy Ghost.

It was good teaching, wasn't it? It was very wonderfully put. He said, you just were separated from fornication. You learn how to possess your body.

You realize what brotherhood means. You get the conviction of your cause. You recognize that the Holy Ghost indwells you.

Then he goes on onto a different line of faith. But, you can always get these very easily if you want. But, but, but a touching brotherly love.

You have no need that I write on to you, for yourselves are thought of God to love one another. You see, this is very practical. We are to love one another.

Mind you, that doesn't mean to say that we must put up with one another. No, it doesn't. Well, it doesn't mean to say that we just close our eyes and just get along as best we can with long-suffering.

No, it doesn't. It means exactly what we are to love one another. But, mind you, the believers don't.

Why have you had them tickle-tackling, you know, behind each other's backs? And they pull somebody to pieces. Then, when you want the facts, you can't get them. You see, I never listen to tickle-tackle.

If you come round to me with a yarn, I want facts. And I want you to stand behind the facts. And then I'll go and tell you who you're talking about.

And usually when I start to do that, there's nobody who wants to do it. And then stop talking. Try loving for a change.

Lots who were lost, that got such a nature that she's a problem, would you try to love her? No, you would rather let me feel her, wouldn't you? Or that fellow, you know, that just doesn't fit into the mix, who's sort of awkward and everything. Would you try loving him? That doesn't mean you're to be soft, you know. Paul loved Peter, but he told him off when he needed him.

And I would tell you off if you needed me. Because I would still love you. I wouldn't be trying to help you.

But when I've done all that I do, you know, I'm just a man. And now and again I make mistakes. And you would need to love me too.

We'll not go on with that very much further. There should be enough action for the saints. Here's a wonderful one.

Verse 10 is connected with verse 9, and we needn't trouble with it. Verse 11, Thus ye study to be quiet, and to do your own business. Isn't that wonderful? You see that word study, it's a very wonderful Greek word.

It's the word ambition. It's the Greek word ambition. And here's what Paul is saying to them.

You know, this should be the ambition of your life. To shut your mouth. I think the only time that some of you have this ambition is in the prayer meeting.

Just when you should open it. For if you talk to God a bit more, you talk a bit less about others. This is written on the page of God's Word.

For our edification. This is what God's saying to you, son. Doesn't it? To shut your mouth, and to mind your own business.

And mind you, it's good exhortation. And to God, that was the ambition of our souls. That we would keep our mouths shut, and mind our own business.

You remember what David said when Saul was praying? My Saul was his enemy. Is that what he said? Go and tell it in God. Why when a believer tumbles and rolls over, how they all get going.

That's Kong's way. They would love to publish it in the paper. When you should be studying to be quiet and mind your own business.

Great reward, isn't it? Without practical Christianity, no. Learn to possess your body. Learn to love your brother.

Learn to shut your mouth and mind your own business. That's good, isn't it? My Paul could preach, couldn't he? He could really rap it out, couldn't he? I mostly underline the things he did. Then he goes on a little bit further.

In verse 12 he says, That ye may walk honestly toward them that are without mind. That's a lovely conclusion to the whole thing. Are you looking at the notes now? Here they are.

A separation from fornication. A possession of the vessel. A realization of brotherhood.

A conviction of the cause. A recognition of the spirit. An affection for the saints.

An ambition for the soul. And if you do all that you'll be an exhibition to the world. By the man that can control his body.

And the man that loves his brother. And the man that can control his tongue and mind his own business. He'll be an exhibition for the world.

Let me say you'll never do any of these unless you're indwelt and sold and controlled contentedly by the Spirit of God. But it was wonderful practical teaching, wasn't it? These are the practical results of Christianity that Paul looked for. Now we come to the second part of this wonderful chapter.

The personal return of Christ. Verse 13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that you saw them not, even as others which have no hope.

You see, Paul's underlining their ignorance here. I want you to get the hold of the scene. Paul went to Thessalonica and preached the gospel, and a multitude of Greeks turned to God from idols.

Then Paul got hunted down to Berea and on to Athens and then to Cones. And a few months had taken place. And in these few months some of the saints that had trusted the Lord at Thessalonica had fallen asleep in Jesus.

They had died. And you know these other fellows standing round them, laying them in the graves, they're all worried about it. Paul told us the Lord was coming.

But these fellows have missed the coming. And they were sorrowing with a deep sorrow. He says you're ignorant.

Something you don't know is underlining their ignorance. He said you're sorrowing like others that have no hope at all. You're as bad as a heathen now standing at a grave.

So first of all he underlines their ignorance. And then he gives them an assurance from two angles, and I want you to watch it. For if we believe that Jesus died and rose again.

Let me stop there just for a moment. Mind you if you don't believe that Jesus died and rose again you're not saved. I want you to get that bit clear.

You see I believe that the Holy Ghost comes upon him and makes him to realize that he's a deep-dive desperate sinner without God and without hope. And in that hour of being burdened by the Spirit of God he's led to the cross. And the revelation comes to his mind that Jesus died for him.

He says you know it's a great moment when you stand before the old blood-stained rugged cross of Calvary and you look at the Son of God and you believe he died for you. He says I believe he died for me. I'm perfectly sure about it.

I haven't once ever in my soul, if there wasn't another soul in the world to stand before yon cross, I could stand there. And I know God's Son died. I'm sure of that.

But mind you I'm sure of something else. I'm sure that he not only died for me but that he rose again. You see I believe in the sacrificial work of the cross.

I believe. But I've also received a living saviour of mine. I believe you get saved by believing and receiving.

You believe the sacrificial work and you receive the living Christ. Tell me is that what you've done? Because I believe in the finished work and I have received a living Christ. And to as many as receive them, for them to give me power to become the sons of God.

So you get saved. And if you don't believe that he died and rose again, you can go through all the riches. From you're a baby till you're an old man.

And if you don't believe in the finished work and receive personally and experimentally the living saviour, then you'll die and go to hell. How could you get saved without receiving? So he's putting it up to you. If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with them.

Here's another way that that verse is written in one of the old translations. If we believe that Jesus died and rose again, so also that them which sleep may come out of the grave with him through the power of God. Now that's the idea.

You see I wanted to get the hold of this, that the sacrificial work and the glorious resurrection of young Christ doesn't only save and secure living saints, it saves and secures dead ones. I'm an adult. My every body of every saint that's in the dust is as safe as God can make it.

Safe as God can make it. That work covers them too. For when Jesus Christ went into the realm of death and defeated him who had the power of death and rose triumphant over the grave, you know he became the first fruit of all his people.

He's conquered the grave for us. You know he didn't only die to satisfy God, and he didn't only rise to be a living savior for me, but he triumphed over the grave and death so that every enemy has been dealt with. When he has finished the grave, we have no fears about it.

They may put me in a box one day and throw soil on me, but that'll not be the end of it. Jesus Christ will see to that. I'll come out of it.

Don't worry. I'll come out. Because he came out.

That also, souls also got them which sleep, and hence I'll come out with them through the power of God. Just let me go back to Mark's gospel for a moment or two, way near the end of the gospel. Mark 4, 27.

Mark 27. Now watch this. Verse 50.

Jesus, when he had cried again with a loud voice, and behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints I want you to watch the word saints, I believe on it, which slept arose and came out of the graves after his resurrection. You see, when Jesus rose, he brought a whole lot of bodies out along with him. Didn't he? You see, some of those saints had been sleeping there for a long time.

But on that glorious, wonderful resurrection arose, they came out with him. And you know, when he ascended up, they went up with him. And when he went in, they went in with him.

You see, you can look at all the angels and say, you know what, I'll finish the whole job like that there. There's a crowd of them down there carrying on the work yet. But when I've got the job finished, they'll all be like that.

That was the first proof of the glorious resurrection. That was just the corner of the... But one day you'll even know, and we'll all go in perfectly like him. You see, weapon for us.

Not if you believe that Jesus died and rose again. You can be perfectly sure that them that sleep in Jesus God will bring out in the same way as Christ came out. So that he was giving them, first of all, assurance about these saints that were sleeping from the resurrection of Christ.

Ah, Paul didn't leave it there, you know. Watch this, verse 15. For this we say unto you by the word of the Lord.

You know, Paul was going to give these ignorant Thessalonians assurance, first of all from the resurrection of Christ, then from the word of the Lord. Always good to base everything on the word of the Lord. He says, 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.

Now it's very unfortunate that that word prevent has lost its old, old meaning. In the early days that word had this meaning. It meant to go before.

We which are alive and remain shall not go before them which are asleep. The word prevent tonight just means tender, but in its early English sense it meant to go before. Someday you'll be reading the Psalms and you'll come upon this phrase, the Psalmist said, I prevented the dawning of the morning with my prayer.

Do you think that it meant that he prevented the sun from rising, from praying? No, it meant that he was up before the sun was up to pray. He went before the sun. And here's Paul giving them the word of the Lord.

As sure as Christ come out, these saints will come out, and here's the word of the Lord, that we which are alive and remain will not go before them. Oh, you needn't stand and weep around the grave, he said. You see the body that's a way down in there.

When you see the coffin of a saint going down, and you see it touching the bottom of the grave, you can know that that body is nearer meeting the Lord than you. He said, for you'll not go before us. We needn't worry about them.

They'll be away first. Don't you worry about them. I haven't lost anything.

What a wonderful word to bring to these sorrowing saints. Now, when he had touched or underlined their ignorance, and he had given them this assurance from two angles, from the resurrection of the Lord and the word of the Lord, then he teaches them the appearance of the Lord. For the Lord himself shall descend from heaven.

Boy, that's a great phrase. That's truth, you know. I like this emphatic pronoun that he has.

It would be perfectly good English to say the Lord shall descend from heaven. But he emphasizes the thing. He says the Lord himself.

That's the emphatic pronoun. He's just emphasizing that. It will be a real passion.

The Lord himself shall descend from heaven. The Lord. Won't you forget that word? Did you see up the chapter a bit that he used the word Jesus? For if we believe that Jesus died and rose again, Jesus is Lord.

Make you to get the hold of it. The Russellites say no. The Bible says yes.

Jesus is Lord. Let the Lord himself this King Jesus. Lord.

When he left earth through the clouds, crossed the meads of angels, he sat down on the throne and God has given him a name that's above every name, that he is Lord. And when he comes back, they'll know that. Then there will be no argument when he comes back.

For every idol splendor of his glory shall be the Lord himself. Lord. Wonderful thing to go through your New Testament sometime some of you younger ones and grab all the titles connected with the coming of the Lord.

Was that yours? This King Jesus shall come again. The Lord himself. The chief shepherd shall appear.

The grace that, say, God teaches us that denying all godliness and worldly lust we should live soberly, righteously and godly in this present world looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. You know, there are a whole lot more of them. When he comes it will be Jesus.

It will be the Lord himself. It will be the master of the house. It will be the bridegroom.

It will be the chief shepherd. It will be the great God. You will see him as he is.

The Lord himself shall descend. You see he is teaching them about the appearing. Now watch this.

The Lord himself shall descend from heaven and it's good to know that he's coming from heaven. I heard a man talking about the second coming of Christ being death. Did it come from heaven? But he didn't know anything about it.

The Lord himself shall descend from heaven with a shout. Now that's something that's very significant. Why this shout? You know once in John's Gospel chapter 10 the Lord said my sheep hear my voice.

Do you know when he comes and shouts for his sheep my every single sheep will respond. When he came to the grave that day of Lazarus he cried Lazarus come forth. And when he gives a shout for all his sheep my will rise to meet him.

Very significant the shout. Now watch. The Lord himself shall descend from heaven with a shout with the voice of Manjul.

He shows them the archangel in attendance here. What's the archangel got to do with the coming of the Lord? What's he got to do with it? I think it's tremendous. I think it's wonderful that this was put in like this.

Let's go to the epistle of Jude for a moment. That's the wonderful revelation. There's a lovely little bit in here.

And it's very hard to expound but I think you'll see something of it. I think you know that there's only one archangel. I hear something.

There's this angel who holds this unique position in heaven. He's called the archangel. Jude verse 9. What Michael the archangel when contending with the devil he disputed about the body of Moses.

Thus not bring against him a reeling accusation but said the Lord rebuked him. You know the devil and Michael had a bit of an argument one day about the body of Moses please. Nobody knows exactly when it was.

It just says when when this argument was going on Michael don't say to him anything more than the Lord rebuked him. I'll give a guess at when it was. You see when our Lord was on the mount of transfiguration there appeared to him Moses got onto the mount of transfiguration He got into the promised land after all.

Isn't it? And he did. And he got into the promised land in glory. You know when Moses was about to appear on the mount of transfiguration his body had to be raised.

If we're going to have the real Moses we'll need his body. So Michael got the change of looking after the bodies of Old Testament saints. You know God has the angels doing a marvelous work.

Some of them are keeping the books. There are angels who keep the book of life and every soul that breathes they put their name in the book of life. And there are angels who keep the Lamb's book of life.

And every soul that trusts the Lamb And it seems to me that Michael had the job of looking after the buried bodies of all the Old Testament saints. And he knows where every one of them is. There's a fellow at Nunsuz that I know he looks after the cemetery and he could tell you where every single body in the cemetery lies.

And a far bigger job to look after all the bodies of the Old Testament saints and knew where every one of them was. I'll tell you this there's nobody else knew where Moses' body was. For God buried them.

There's nobody at the funeral but God. But you know when Michael came just to leave it alone. Just leave it alone and clear off.

He says he's in my territory for he had the power of death. Up to Calvary the devil had the power of death. He said you just get off and leave him there.

And Michael didn't say I will do it. He just said the Lord rebuked him. But you know God who counts the things that are not as though they were knew that the price would be paid and that the devil's territory would be invaded by the Lord Jesus and that through death the Lord Jesus would destroy him that had the power of death for he walked out of the grave on his own.

And just because of Calvary the body of Moses was raised and brought to the mount of transfiguration in spite of the devil. Look the archangels looking after all the bodies of the Old Testament saints. The saints of the Old Testament saints and Michael will get out all together for they without us will not believe us.

What a glorious moment it will be. What a victory it will be why the devil will have to stand and bite his nails not be able to do a thing about it. Oh Lord the victory.

Now watch it goes further than that not only does he underline their ignorance gives to them assurance and teaches them the appearance marks something of significance and shows them the archangel in attendance but he records the trumpet utterance armed with the trumpet of God. You know friends this thing will be accomplished by the power of God. My you know I said here one night if the Lord Jesus came now I'd go right up through that roof.

I don't know how I'd get through the roof and I'd meet the Lord in there. And some young believer outside said you know it can't happen. It can't happen.

Can it not happen? Well there is nothing impossible with God and God will be on the job. When the power of God will be in attendance the trumpet of God by the Lord in fact will shout and Michael will look after his end of the job and the trumpet of God will be in attendance. God will lift every soul away from the by mighty matchless unknown power.

Mind you the Lord Jesus went up didn't he? I'm sure it surprised the boys on the top of the Mount of Olives when he just left and went right up through the clouds something that Russia doesn't know a thing about. Friends one of these nights every believer in this place is going we're going higher and higher from there. God will do it.

God will do it. Watch what he shows them now. Verse 16 For the Lord himself to give and with the voice of the Archangel and the trumpet of God shall rise first.

I said boys get the hold of that you know. Don't stand and worry about the first. Oh my dear children some of you have left loved ones in the grave.

I mustn't say too much about that. I know there are heavy hearts in the meeting and there's loved ones beneath the soil tonight. Mind you they'll come out first.

What a wonderful thing. Watch it. He's showing them the deliverance he's revealing the deliverance they'll come out first.

Then we which are alive and remain mind you that might just be us. We might be the very clouds that will be here when Jesus comes. We which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.

Oh isn't that lovely. What a deliverance it will be. They'll come out first and then we'll meet together before the Lord in the air.

Wonderful. Do you think that will take place? You know I'm as sure of that taking place as I am of anything else in this world. That's God's word.

That couldn't fail. My nineteen hundred years have ruled the course. We are getting desperately You know they're going to build something over in the Yorkshire Moors to give us four minutes one before the blast

comes.

Spending forty three million pounds to do it. Four minutes one. I venture to say this we'll not be here when it's going to happen.

Oh I know there'll be a lot of folks down here. But before the blast take us out. They need to spend their money on us you know.

We'll be out. We'll get right out. We'll spend the forty three millions on the believers.

We have a way out. They never dreamed of. We have a way out.

We are going higher than the Russians can ever touch. The Lord will save us. Lord for the wonderful and he wouldn't even leave the dust of believers behind.

He wouldn't even let them blast the dust. He'll take every who such bless his name. What a wonderful Savior.

He's got them all baffled. What a wonderful salvation. You see he's teaching them or revealing the deliverance and now he shouts I think he shouts the eternal continuance.

Who shall be with the Lord? Oh that's lovely. My, there's nothing to be compared with that forever with the Lord. I'd like to say this very carefully.

You know I believe there are some people in this meeting and you've got an old mother maybe an old father and their body is buried down in the dust but they belong to Jesus and one of these nights the Lord will come he'll surely come he'll keep his word and when he gives me shout that body that you laid to rest so long ago will pass you by and go on without you and you'll die and now your mother will pass you by your father will leave you behind he taught you didn't he he bade you he prayed for you but in your stubbornness and unyieldingness you're in your sin and if Jesus came like that it'd be too late Amen woman take your time sit back and think the greatest thing you ever thought think it out you need to stand before the cross you need to gaze at the sacrifice you need to see the blood flowing from his wounded head his form and the face you need to see the living saviour and you need to receive him into your life tell me will you cross the cross and receive the Christ this evening and that may be your last chance what will you do and if you've crossed the cross go out there to live for him for one of these days your chance for living for Christ will be over forever my summary young believers you know they're all most ashamed of oh God forbid we'd ever be ashamed of Jesus oh God tonight give him your life and heart and mind and soul and will and strength and every moment in your days and every penny for his worth that you can give him the battle will soon be over will be forever with the Lord and the next chapter that follows on very close with great favor who will follow it through next week God bless

Audio: <https://sermonindex1.b-cdn.net/7/SID7140.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/1-thessalonians-practical-results-of-christianity/>

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