

1 CORINTHIANS 15  
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#### THE GREAT MYSTERY

INTRO: Can somebody tell me which is the resurrection chapter of the Bible? Since about 2005 I have been going through 1 Corinthians 15 on the day we call Easter. This is the 11<sup>th</sup> message. Let me briefly go through the chapter as I dealt with it. I called 15:1-11 The importance of the resurrection declared. In this first section Paul has dealt with the importance of the resurrection. He showed that Jesus had been crucified and buried. But on the third day He had been raised and many people had seen Him alive, and at the time he wrote, most of them were still alive. This account was verifiable at that time.

Then in 15:12-19 he dealt with those who refuted the resurrection. He said if Christ was not raised from the dead, their preaching was empty, and so was the faith of those he was writing to. In other words, if you don't believe Christ was raised, you are wasting your time. And furthermore, that would make preachers false witnesses. He said that if Christ was not raised their faith was futile and they were still in their sins and all those who have died have perished. That is, they are in hell. And last, if in this life only we have hope in Christ we are of all men most pitiable!

I called 15:20-34, "The hope of the resurrection restated." So he says, "But now Christ is raised." If this is not true, he said, "Let us eat drink and be merry, for tomorrow we die."

Then 15:35-50 Paul dealt with how the resurrection will take place. There were questions like; how are the dead raised and with what body do they come. We have covered that in past years.

This morning we want to begin 1 Corinthians 15:51-58. I call it the new revelation. For the Church, this is an exciting passage and I am happy to have arrived at these verses. Verse 51 begins like this: Behold I show you a mystery. What he will do now is show them something that has not been revealed before. A mystery is something to which the mouth is shut. Usually it is only known by the enlightened ones, those who have been initiated

into the mystery. So there are mystery religions. Only those who commit themselves to this group get to know this certain knowledge. In this case, only the Lord knew it and He had made it known to Paul who in turn will now initiate Christians. He will show us what this mystery is and we will become the initiated ones.

## I. THE CONTENT OF THE MYSTERY

### A. The Content Stated

We have the content stated in verse 51-52. It is a mystery. Now this mystery is first stated both positively then negatively. Here is the positive:

*51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—*

That is the content of the mystery stated positively. What does it mean? It means this, there is coming an event when some people will not die. In order for a resurrection to be of any value to anyone they have to die first. If you don't die you don't need a resurrection. And here is what will happen. There will be some who won't die. That is what is meant by, "...we shall not all sleep."

So, what is going to happen? You won't die, but what will happen? Will one just live on this earth forever in this body? Verse 50 said that flesh and blood cannot inherit the kingdom of God. So if there is to be a resurrection and some won't die, how can they inherit the kingdom of God? What does it mean to inherit the kingdom of God? It means one goes to heaven.

Listen to what Jesus said in John 14:1-4:

*1 "Let not your heart be troubled; you believe in God, believe also in Me.*

*2 "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.*

*3 "And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.*

Someday Jesus is coming back to receive the believer to Himself so that they may be where He is and we know where He is. So what happens when He comes and we are still alive, will He take us to heaven in this body? So Paul answers and says, "Behold, I tell you a mystery: We shall not all sleep but we shall all be changed."

Let me take us back to last year's message. We go back to verse 50. It says:

*50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.*

Here we are told that flesh and blood cannot inherit the kingdom of God. But we know that at the end of the tribulation, living believers go into the millennium, which is the kingdom of God, and they repopulate the world. I have suggested that Paul is here talking about the Church. The kingdom of God in the Church age speaks of those in whose hearts God rules. So it is also the kingdom of heaven, or the kingdom ruled from heaven. Those of this age cannot inherit the kingdom of God in this present body. That is because they leave this world before the millennial kingdom begins.

Today, everyone who gets saved becomes part of the Church. This is true for all Jews and Gentiles. And we believe that the Church is removed from earth before the tribulation begins. So all who are part of the Church must be resurrected before the millennium. But that raises this problem: What about those who are alive when Christ comes for the Church? And that is what our text now answers like this:

*51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—*

Now why would Paul call this a mystery? Up until this was revealed to Paul no one knew what would happen to those who are alive when Christ comes for the Church.

Listen now as I read John 14:1-3 and see if you learn what happens to those who are alive when Christ comes for His own:

1 *"Let not your heart be troubled; you believe in God, believe also in Me.*

2 *"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.*

3 *"And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.*

It does not tell us of a resurrection, but if He comes to receive the Christians to Himself, then they must be resurrected. But what happens to those who are alive? Do they go up as they are? Did we not read that flesh and blood cannot inherit the kingdom?

Listen now as I read 1 Thessalonians 4:13-18 and see if you can find out what happens to those who are alive when Christ comes:

13 *But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.*

14 *For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.*

15 *For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.*

16 *For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.*

17 *Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.*

18 *Therefore comfort one another with these words.*

Now this time we are told about a resurrection. It says the dead in Christ will rise first. Then it says, "Then we who are alive and remain shall be caught up together

with them in the clouds to meet the Lord in the air." But we were told that flesh and blood cannot inherit the kingdom, so what happens to the Christians that are alive?

So Paul now says, "Behold, I show you a mystery. I will tell you what happens to them. We will not all be dead when Christ comes but we will all be changed! This body must be changed."

Well, we know from Christ's resurrection that the body undergoes some kind of a change. After His resurrection two sad disciples were going to Emmaus. Turn to Luke 24. And Jesus came along and walked with them. And they discussed the events that had taken place in recent days and that Jesus Christ had been crucified. And the two said that some had told them that the grave was empty and others had checked it out and it appeared to be true.

And you know how Jesus showed them that the Messiah had to die and be raised again. Later He ate with them and some others and they recognized who He was. Well, they went back to Jerusalem and told the disciples about this. We'll pick up the story in verse 30:

*30 Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them.*

*31 Then their eyes were opened and they knew Him; and He vanished from their sight.*

*32 And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?"*

*33 So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together,*

*34 saying, "The Lord is risen indeed, and has appeared to Simon!"*

*35 And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.*

36 Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you."

37 But they were terrified and frightened, and supposed they had seen a spirit.

38 And He said to them, "Why are you troubled? And why do doubts arise in your hearts?"

39 "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."

40 When He had said this, He showed them His hands and His feet.

41 But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?"

42 So they gave Him a piece of a broiled fish and some honeycomb.

43 And He took it and ate in their presence.

Here we learn some very interesting things about the resurrection body. It seems He had entered without coming in through the door as one usually would. As they were talking, all of a sudden there He stood in their midst. Could it be that the resurrection body has such a capability?

Then they were terrified and afraid and thought this was a spirit. That is they thought He must be immaterial. But He said, "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have."

So the resurrection body is not a non-material body. Well, they had a hard time believing that He was not a spiritual being so He said, "Do you have any food here?" And they give Him some fish and a honeycomb and He ate in their presence. By now we have ample proof that the resurrection does not turn people into spirit beings.

But note now that He said He had flesh and bones. But we read that flesh and blood cannot inherit the kingdom

of God. So we go back to 1 Corinthians 15 now. This chapter tells us more about the resurrection body. We'll begin reading in verse 42:

*42 So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption.*

*43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.*

*44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

*45 And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.*

*46 However, the spiritual is not first, but the natural, and afterward the spiritual.*

Here we have the resurrection body. It is sown in corruption. When we put the body in the ground, it corrupts. But it is raised in incorruption. It will never decay. Now this body is a spiritual body. That does not mean the body is spirit and non-material. I believe this body is operated by the spirit of man, not the soul. While we live here in our present state we are now earth-bound because we live in the realm of the five senses. These senses are part of the soul. I won't take time to give evidence for that here but there is a lot of evidence in Scripture for that. But in this resurrected body, our spiritual senses will be what we live by rather than the physical or soulish senses.

And somehow it seems to me that the blood is replaced by spirit in some way. Today the life of the flesh is in the blood. But in the resurrection body, it seems to me, the life of the flesh will be kept alive spiritually.

All of this means that if Jesus is coming to receive His own to Himself and He meets them up in the clouds and takes them back to glory, then something must happen to this physical body. And what Paul tells us in our verse is that this body must undergo a change. When this change has taken place, the bodies of those who

undergo this change will be the same as the bodies of those who are resurrected.

## B. The Content Modified

### 1. The speed of this change

Now the words of verse 51, "...we shall all be changed" are modified by the words of verse 51 which say this:

*52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*

Many of us have wondered, how could all the dead people be raised when some of them drowned and were eaten by fish, others were burned, and most decayed in a grave somewhere? (By the way, I've been working on a message on cremation. Lord willing I will give that some day.) But we ask, how could they be raised? We do not know. But consider this, if God could create the universe in 6 days, what is not possible for Him? On one day it says, "He created the stars also."

It does us good to ponder God sometimes. The sun is a star. Do you know how many earths scientists say could fit into the sun? They say it could hold 1.3 million earths! I think that could be true. The sun is very, very big. It is about 93 million miles away from the earth. A while ago we went fishing in the morning, just in time to see the sun come peaking over the horizon. And in a short while we could see the whole sun. It was a little hazy so we could look directly at it and it looked huge and it is 93 million miles away. You don't have to go too far above our town and this town disappears.

Well, scientists said that the star Antares could hold about 700 suns. That means it could hold about 700 times 1.3 million earths. They now think it might be larger than they thought! Whatever those numbers are, it tells you that size has nothing to do with how long it takes God to make something.



What I am saying is that if God can do that, and He can, what will it be for Him to resurrect all the dead saints, no matter what happened to their bodies when they died.

But look at our verse now. It says that all the living believer's bodies will be changed in a moment, in the twinkling of an eye. There are few precise small time units mentioned in Scripture. Four different words are translated *a moment* in English in the NT. One of those occurs in our text. Now there is quite a time difference between a moment and the twinkling of an eye. But the word translated moment is the word "atomos." You can tell we get our word "atom" from this word. And what does the word "atomos" mean? The "tomos" part of the word means to cut. The *a* makes it negative. So the idea is it can't be cut. In time it is so small it can't be cut or divided. Well, today we can cut it much, much smaller than ever before and measure it as well. So the time it takes to change this body compared to either the twinkling or blink of an eye.

So how long will it take for the Lord to change the bodies of all the Christians who are alive when Christ comes? You won't see it happen. These Christians will be changed and caught up before anyone knows it happened! We call this the rapture. It is the great catching up.

## 2. The time of this change

So let us read a little further in our verse for another modifier:

*52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*

We come now to a most perplexing problem. We are told here that this event will take place at the last trumpet. And our question is, what is the last trumpet? This has led to various opinions. The word "trumpet" occurs 13 times in the NT and 7 of those are in the book of Revelation. Can we connect the

trumpet of our verse to any of those other trumpets?

The first trumpet that one might connect this with is found in Matthew 24:31 which says:

*31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

This event happens at the end of the tribulation and some then connect this with the seventh trumpet in the book of Revelation, and the seventh is the last trumpet in the series of seven. You might wish to note these. The first one is in Revelation 10:7. It says:

*7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*

So this sounds like the end of the tribulation. It is when the mystery should be finished. Chapter 11:15 speaks of when this angel blows the trumpet. It says:

*15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

So here we are at the end of the tribulation and so it is argued by some that this speaks of a post-tribulational view of the rapture. This is the last trumpet spoken of in 1 Corinthians 15.

There is yet another view. Israel had seven feasts. These feasts are all prophetic. The first feast, Passover, was when the Passover lambs were killed. This spoke of the death of Christ. The second feast, the Feast of Unleavened Bread speaks of the removal of sin. The third feast was First-Fruits and it speaks of the first-fruits of the resurrection.

The fourth feast is the feast of trumpets. By the way, Pastor Daryl will be speaking on this feast, I think in his next message. I hadn't thought of that when I prepared this message but maybe he will put this all together for us.

Turn to Leviticus 23 which gives us all seven feasts. The Feast of Trumpets was kept on the first day of the seventh month. That is, it was the seventh month from Nisan, Passover month. But it was the first month of the civil year and is known as Rosh Hashanah. Rosh means head, so it is the head of the year, or New Year's Day for the Jew.

We begin in verse 23:

*23 Then the LORD spoke to Moses, saying,*

*24 "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation.*

*25 'You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.'"*

The month this feast was kept had the three last feasts; Trumpets; Day of Atonement also known as Yom Kippur, and Sukkot or the feast of tabernacles.

Passover speaks of the death of Christ. Unleavened Bread speaks of cleansing from sin and the godly life of the believer. First-fruits speaks of the first-fruits of the resurrection, and this was Jesus Christ. The Feast of Trumpets fell on New Year's Day and is known also as Rosh Hashanah. This day was a day of blowing trumpets.

Now I understand that on this day 100 trumpet blasts were blown, at least by certain groups, and the last blast was a long blast. So it is understood by some that this Feast speaks of the rapture of the Church. If this were the case, it would fall perfectly in order with events these feasts prophecy.

I do not think, however, that this trumpet refers to the last trumpet of Revelation or the Feast of Trumpets. Listen as I read 1 Thessalonians 4:16:

*16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.*

This is definitely a rapture passage and it identifies the trumpet as the trumpet of God. The seven trumpets blown in the book of Revelation were trumpets blown by angels. The seventh trumpet is not identified as, "the trumpet of God."

One could make the Feast of Trumpets fit almost every requirement to be this last trumpet. The timing in the Feasts fits perfectly. Christ died on Passover, was raised on First-fruits and the Church was born on Pentecost day, and the next thing in order is the rapture, and this trumpet could be seen to speak of that. This feast is followed by Israel's repentance, which is Yom Kippur and then comes the Feast of Tabernacles, which pictures the millennium. So Trumpets fits where the Rapture will occur. Furthermore, since the Lord comes at the last Trumpet, it could have a list of short blasts, and then He comes at the last one. Furthermore, there seems to be no clear purpose given for this feast, other than it has the blowing of trumpets.

I might add here that some say that the words translated "blowing of trumpets" should be translated "shouting." Here is Young's literal translation:

*24 'Speak unto the sons of Israel, saying, In the seventh month, on the first of the month, ye have a sabbath, a memorial of shouting, a holy convocation;*

However, the problem of taking this trumpet as referring to the Feast of Trumpets is that we are told we cannot know the day or the hour of Christ's coming for the Church. I'll let Pastor Daryl give you his view about that. So this puts a question

mark on this trumpet referring to the feast of trumpets.

I have heard one other explanation for this trumpet and that is that this is spoken of as the trumpet of God. This view said that the first time God blew the trumpet was on Mount Sinai when He gave the law, and the last time He will blow it is at the rapture. That is possible.

We'll read verse 52 once more:

*52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*

When the trumpet sounds the dead will be raised incorruptible. Once a person is resurrected the body can no longer be separated from the other parts. It is now a spiritual body, as we saw earlier. That is, it operates from a spiritual perspective.

And then it says the living believer is changed or transformed. It seems to me it is now flesh and spirit rather than flesh and blood.

## II. THE REASON FOR THIS MYSTERY

So we want to look yet at the reason for this mystery. The mystery is that when the Lord comes to take His people home, that the bodies of those who have not died will be and must be changed. So verse 53 says:

*53 For this corruptible must put on incorruption, and this mortal must put on immortality.*

This body that is corruptible must be changed. And then, this mortal must put on immortality. This body can die. That is what is meant by being mortal. And this body that can die must put on that which cannot die. That is the resurrection body. That is the change the believer must undergo to be caught up with the Lord and ascend to heaven physically.

In Acts 1 we have a record of Christ ascending bodily into heaven. That is what the changed believer will be like at the resurrection. Here we are earth bound. That will change when we are changed.

### III. THE RESULT OF THIS MYSTERY

So the mystery is that we must undergo a change when the Lord comes to take us to glory if we are alive when He comes. Our question now is, what is the result of this mystery? Well, the answer is in verses 54-57 which says:

*54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."*

*55 "O Death, where is your sting? O Hades, where is your victory?"*

*56 The sting of death is sin, and the strength of sin is the law.*

*57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.*

When this corruptible has put on incorruption, that is when the change has taken place, and we have new bodies, an OT saying will be fulfilled. Go to Isaiah 25 to look at the context of this quote from the OT.

Verses 1-5 deal with what happens in the tribulation. So we start in verse 6:

*6 And in this mountain The LORD of hosts will make for all people A feast of choice pieces, A feast of wines on the lees, Of fat things full of marrow, Of well-refined wines on the lees.*

*7 And He will destroy on this mountain The surface of the covering cast over all people, And the veil that is spread over all nations.*

*8 He will swallow up death forever, And the Lord GOD will wipe away tears from all faces; The rebuke of His people He will take away from all the earth; For the LORD has spoken.*

9 And it will be said in that day: "Behold, this is our God; We have waited for Him, and He will save us. This is the LORD; We have waited for Him; We will be glad and rejoice in His salvation."

10 For on this mountain the hand of the LORD will rest, And Moab shall be trampled down under Him, As straw is trampled down for the refuse heap.

11 And He will spread out His hands in their midst As a swimmer reaches out to swim, And He will bring down their pride Together with the trickery of their hands.

12 The fortress of the high fort of your walls He will bring down, lay low, And bring to the ground, down to the dust.

55 "O Death, where is your sting? O Hades, where is your victory?"

The first resurrection does not all happen at one time. We have covered that in 1 Corinthians 15:23-24. But when the resurrection takes place, as Christ's did on the day we commemorate today we can say, "O death, where is your sting? O hades, where is your victory?"

Let me quote here from Hosea 13:14 which says:

14 "I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues! O Grave, I will be your destruction! Pity is hidden from My eyes."

In this verse it says, "O Death, I will be your plagues! O Grave, I will be your destruction!" Ellicott says the translation Paul gives it is correct: "O Death, where is your sting? O Hades, where is your victory?" In this verse the Lord promises to ransom His people from the power of the grave. The word translated "grave" is *sheol*. The Greek translation of that is *hades*. In my understanding *hades* refers to the intermediate state. It is not a place, it is a state. When a person dies, the body is separated from the soul and the spirit. So the promise is that the Lord will ransom the dead from the intermediate state when they have no body. And how does the Lord do that? By resurrection! So He redeems them from death.

Then Hosea says, "O Grave, I will be your destruction." Again the word "grave" is sheol. The Lord will destroy sheol or hades. How? By resurrecting the bodies of those who have died!

When the resurrection takes place, the sting of death will never be felt again and the grave will never have victory again. No more decaying bodies, which is what we always have now.

Verse 56:

*56 The sting of death is sin, and the strength of sin is the law.*

What is it that brings the sting of death? Sin! If it was not for sin, we would not experience death. When we sin, it stings us and that sting produces death. Let us say we meet a poisonous snake and it stings us, it is the sting that produces death. When we sin it stings us and produces death.

The sting of death is the snake. The power of the snake is the poison. The sting of death is sin. The power of sin is the law. The law reveals to me that I have been stung by sin and that I must die. The law condemns me to death for the soul that sinneth, it shall die. That which enables the snake to kill is its poison. That which enables sin to kill is the law. The law injects in us that which produces death. Romans 4:15 says, "Because the law works wrath: for where there is no law, there is no transgression."

Are we then left to die in fear of that which the law has prescribed, death? No, a thousand times no! How so? Verse 57:

*57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.*

What does Christ give us the victory over? Sin! When we repent of our sins and live by faith, He gives us the victory over sin. This gives us victory over hades! When we die and our body is placed in the grave we enter the state of separation from our bodies. But at the resurrection, that state will be overcome.



Go with me briefly to Matthew 16 to a very interesting verse. Jesus had come into the region of Caesarea Philippi and He asked His disciples who men said that He was. So we begin in verse 14:

*14 So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."*

*15 He said to them, "But who do you say that I am?"*

*16 Simon Peter answered and said, "You are the Christ, the Son of the living God."*

*17 Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.*

*18 "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.*

In verse 18 the KJV says these gates are the gates of hell. But the word here is not *hell* but *hades*. And what are the gates of *hades*? They are the bars that keep the bodies of the dead separated from their soul and spirit. *Hades* is the bodiless state after death. When one dies one is put behind the bars of *hades*. There is nothing one can do to get out of this state. But the gates of the separated state of those who are Christians who die will not prevail against the Church. How so? At the rapture, the dead in Christ rise first! The gates of *hades* cannot prevail. They must let the Church go! All glory be to our Lord!

Conclusion: So we conclude on this day of First-fruits. Jesus, our Redeemer has redeemed us from sin and death and hell! The Lord promised in Hosea 13:14:

*14 "I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues! O Grave, I will be your destruction! Pity is hidden from My eyes."*

O Hades, I will be your plagues! O *hades*, I will be your destruction! The day is coming when I will destroy you. You will not win over Me!

And so Paul closes this great resurrection chapter like this in verse 58:

*58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.*

When we become Christians, we enter a labor for the Lord. When we enter any position in church, we get set on the forefront of the battle. And to all who enter this labor, in whatever way, let me give you this encouragement: Your labor is not in vain in the Lord.

No matter what may happen here on earth, no matter what our circumstances might be or become, no matter, even if we die, the Lord will ultimately cause us to triumph over it all if we remain faithful to Him! And if we don't die before He comes, we will be changed in a moment, in the twinkling of an eye and this corruption will put on incorruption, and thus we will forever be with the Lord!