

## Joe Megacz - The Seventh Trumpet

*This transcript was generated automatically. Its accuracy may vary.*

We will save our announcements that we have until after the discourse. We would like to thank everyone that has had the opportunity to come to this convention, and I know many, through sacrifice and so forth that they could attend. Now, when we come together, we make this a holy place. So then our behavior should be in accord with that.

We would like for you to be in your seats a minute or two or five if possible, before each discourse, and I appreciate that our first discourse will be by Brother Joe Migas from the Chicago, Illinois Ecclesia. He's going to talk onto the theme of our convention concerning the seventh trumpet. I'll turn the platform over to Brother Joe.

Thank you, Brother Dudley.

As you see on your program, this is the theme and welcome discourse, and I'd like to welcome you on behalf of the sponsoring ecclesias to this feature, 15th Annual Indiana, Ohio Ecclesiastical Convention. As a theme for our brief welcoming remarks, I'd like to use the illustration of a table, a figurative banquet table, which the host brethren have prepared before us at this convention. It's a long table, but the length is not measured in feet or in meters, but. But in time, in days.

For the length of this table is the length of this convention four days, beginning this afternoon now and ending on Sunday afternoon. Now. Picture in your minds the covering of white on this table and the utensils upon it of silver and gold, signifying that the divine truth presented here is pure, and in the serving bowls on this table are various foods on one platter, strong meat in the discourses from the platform, in another, the bread of life, lessons from the life of our Lord Jesus, exhortations to learn of him and be guided by his example in our daily walk. There is also a huge bowl of fruit on this table showing the developments of the fruits and graces of the Spirit in our fellowship one with another during the intermissions, as we express our love, kindness, gentleness and understanding toward each other.

The wine on this figurative table reminds us of the sacrifice of our Lord and our share with him and each other in that sacrifice.

Also on the table are three empty bowls. Three empty bowls. These are for you to fill. They are the testimony meetings today, tomorrow and on Saturday, in which you can strengthen and nourish your brethren and feed them in the sharing of experiences along the narrow way, putting your testimonies into the bowl to be passed around for all to appreciate and enjoy.

When we come to the end of this banquet table on Sunday, some of us will have to travel a long distance on the strength of the meat that we have partaken of here, and again, the distance of that journey is not measured in meters or in miles, but in weeks, months, or perhaps a year or more before some of us will come to another banquet table at another convention. Let us take our refreshment here to prepare us for the wilderness journey that will be before us when we leave this place. Welcome, and may God bless you. Here.

I bring with me the love of your brethren in Chicago. They send their love to you. I'm happy to have many of them with me here. Perhaps more will be coming at the weekend, and especially also members of my family are with me here as well.

## Joe Megacz - The Seventh Trumpet

The title of our discourse is the Seventh Trumpet. The Breadth of Its Message I'm going to begin by asking you several questions. You don't have to answer out loud or raise your hand, but just think of the answer in your mind.

Did you hear that trumpet? What was its sounding? What was its message? It was reveille, a call to wake up, arise out of slumber, and prepare for the day's work. Here's another.

Did you hear that trumpet? What was it sounding? It was a royal fanfare, a call to announce the presence of the king. Now, our last example.

Did you hear that trumpet? What was it sounding? It was taps, or day is done, which is used on two occasions to mourn the loss of a fallen comrade, or to signal the end of the day and its work, a time to rest and to cease from labor.

Trumpets in ancient times were used to signal two types of messages. One type of message was to announce that the time had arrived for a scheduled activity to take place, to wake up, to end the day, and so on. The other type of message that trumpets were used to announce were directions from a leader. The king is present, assemble before him, or the leader of an army might, with a bugler's call, signal to charge, to press forward in battle and engage the enemy.

The seventh trumpet began to sound in the year 1874. It is still sounding today and will continue to sound until the mediatorial work of the kingdom is complete. Did you hear that trumpet? What was its sound? What are its messages?

The Seventh Trumpet is, of course, symbolic. Its sound is not discerned by our literal ears, but rather by our spiritual hearing, and its message is not one message only, but many in number and broad in their scope, as the theme of our convention declares. The Seventh Trumpet the Breadth of the Message in our discussion this afternoon, we will consider just a few aspects of the Seventh Trumpet's message. The panel discussion on Saturday will cover the subject in much more detail.

But with each aspect of the seventh trumpet's message, we will consider, we will answer the following few three questions. First, when did the trumpet sound? Secondly, what was the trumpet's message? And thirdly, what should our response to the trumpet's sounding be?

The seventh trumpet is variously described in Scripture as the great trumpet, the trump of God, the last trump, and in the Jewish age type, the trumpet of the jubilee. Let's begin with that Old Testament type of the jubilee recorded in Leviticus, chapter 25, verses 8 through 10. Leviticus 25, 8, 10.

And thou shalt number seven sabbaths of years unto thee seven times seven years and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the 10th day of the seventh month in the day of atonement shall ye make the trumpet sound throughout all your land, and ye shall hallow the 50th year and proclaim liberty throughout all the land unto all the inhabitants thereof. It shall be a jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family.

From our study of the second volume, we understand that Israel's jubilee, when every Hebrew was returned to his possession of land, cattle, and freedom from bondage into servitude, is a picture of the times of restitution, when all who have ever lived will eventually be returned to their possessions of perfect human life eternal for those who will live in harmony with the kingdom

## Joe Megacz - The Seventh Trumpet

arrangement as well as dominion over a perfect earth.

In volume four, 601, the pastor, in dealing with the great trumpet of Matthew 24:31, which we'll read in a moment, says the great trumpet we understand to be the antitypical trumpet of Jubilee, the seventh trumpet, as symbolic as the preceding six, Revelation 11, 15, 18, none of which ever made any literal sound. It has been symbolically sounding since October 1874 and will continue to the end of the millennium.

The answer to our first question, when did the trumpet sound? Is, of course October 1874. What did it sound? That's our second question. What did it sound?

Three things. First, jubilee. The times of restitution have begun. Secondly, the harvest of the Gospel age has begun, and thirdly, our returned Lord is invisibly present as bridegroom and reaper.

These were the first three messages sounded by the seventh trumpet. Clear, harmonious messages. More were to be added later, but these were the first. What, then is our response to the trumpet's sound? This is the third general question we'll consider with each of the trumpet's messages.

Let's look at each of these first three messages one by one and consider what our response should be to each the first Message Jubilee the times of restitution have begun. Our Scripture text is Psalm 89:15. Psalm 89:15.

Blessed is the people that know the joyful sound they shall walk, O Lord, in the light of thy countenance.

There is a connection between Psalm 89:15 and Leviticus 25:9 which may not be apparent on the surface. The word sound in the words joyful sound of this text In Psalms is Strong's number 8643. Teruah is an approximation of the English pronunciation, and that word is the same word that is translated jubilee in Leviticus 25:9. So Psalm 89:15 is saying, Blessed is the people that know the jubilee they shall walk in the light of thy countenance. That word countenance, meaning face in Psalms 89:15, reminds us of another text, a third text, which we're going to tie together.

Acts 3:19 21 Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive, until the times of restitution of all things. The words presence of the lord in verse 19 mean the face of Jehovah, the countenance of Jehovah. The same thought is in Psalm 89:15, verses 20 and 21 of Acts 3 identify this blessing from the face of Jehovah as the sending of our Lord at the beginning of the times of restitution. So these three scriptures taken together, all interconnect and teach a powerful lesson of the jubilee in type and antitype. But our response to the sound of the jubilee trumpet is more than being blessed, as Psalm 89:15 declares.

We are sensitive to and sympathetic with the cries for liberty and freedom everywhere by the students in China, the miners in Russia, the homeless in our own country, and the oppressed everywhere. Additionally, and more importantly, we gladly join in the sounding of the trumpet by telling others of the coming blessings of the kingdom when the resurrection will be due, and in this work we fulfill a picture in numbers, chapter 10, verses 1, 2, and 8. Let's turn to that numbers, chapter 10, verses 1st, 2, and 8.

## Joe Megacz - The Seventh Trumpet

And the Lord spake unto Moses, saying, make thee two trumpets of silver of a whole piece shalt thou make them that thou mayest Use them for the calling of the assembly and for the journeying of the campts. Skipping down to verse eight, and the sons of Aaron, the priests shall blow with the trumpets, and they shall be to you for an ordinance forever throughout your generations.

We are the antitypical sons of Aaron, the under priests in the body of Christ. Are you blowing your trumpet, your trumpet of silver, of truth?

The second message of the jubilee, the jubilee trumpet, was that the harvest had begun. What is our response to this? Second of the first three messages we'll consider to join the work. Turn with me to the text I cited in reading from volume 4, page 601 earlier. The scripture is Matthew 24:31.

Matthew 24:31.

And he shall send his angels with a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. I'd like to read just a little more from volume 4, 601. It is the privilege of the faithful people of God, who are now translated out of darkness into the marvelous light, who are permitted to see and hear those things which others do not see and hear to be co workers with their Lord as his angels, messengers or servants in this as well as in all the other features of the work throughout the age, by his grace such have plowed and sowed and harrowed and watered, and now this same class may also reap with the chief Reaper. We join in the work.

We tell the glad tidings of jubilee to everyone. Those who are the Lord's who have an ear to hear, we have the privilege of reaping with the Chief Reaper. How do we tell the glad tidings? How do we join in this work? Well, the methods are as old as tracting and follow up and as new as multimedia presentations and video programs.

For those of you who work in offices, you probably know that the state of the art in communications today is the fax machine. There's one in almost every modern office, and perhaps it won't be long before we are faxing tracts one to another. Fax tracts. I kind of like that.

Fax tracts.

The third sound of the jubilee trumpet announced the presence of our returned Lord as bridegroom and chief reaper. We who know the joyful sound that was message one and have been sent with the trumpet to gather the elect, also rejoice in the presence of our bridegroom and long to be with him.

Do you feel like a bride? I suppose that may be a difficult question to answer for some, but our response to this sounding of the trumpet that our returned Lord is present, as our bridegroom can and should be, that we feel that overwhelming love toward and desire for our Lord, that a bride about to be joined to her husband feels in her heart, so that it overwhelms her and occupies her very thoughts. He is all she can think about, and to please him, the bridegroom, a bride puts on her best adornments, jewels and white raiment. Let's read Isaiah 61:10 Isaiah 61:10.

I will greatly rejoice in the Lord My soul shall be joyful in my God for he hath clothed me with the garments of salvation he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels, and in Jeremiah 2:32, the prophet says, can a bride forget her attire? Let us not forget our attire. Let us adorn our characters

## Joe Megacz - The Seventh Trumpet

with jewels, the fruits of the spirit and let us keep our garments unspotted, because that is the way we want to present ourselves most beautifully to our bridegroom, whom we love so much that it occupies all of our thoughts.

Let's continue on now in our consideration of the breadth of the seventh trumpet's message to a new set of messages in addition to the first three, which we have just reviewed, and again we'll answer our three general questions. When did the trumpet sound? What was its message? And what should our response be to that sounding?

When did the seventh trumpet sound these next messages? In the year 1878, and there are four distinct messages to be heard. I'll list the four, and then we'll consider the Scriptures that declare each. First of these four our Lord took unto himself his great power and began to reign. Secondly, judgment began at the house of God, with the casting off of Babylon the nominal churches.

Thirdly, the sleeping saints were resurrected, and fourthly, the time to favor Zion had come. Now let's read the Scriptures that sound each message.

First, the seventh trumpet declared that our Lord has taken unto himself his great power and his reigning Turn with me to Revelation 11:15 18 Revelation 11:15 18.

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 forever and ever, and the 4 and 20 elders which sat before God on their seats fell upon their faces and worshiped God, saying, we give thee thanks, O Lord God Almighty, which art and wast because thou hast taken to thee thy great power and hast reigned and the nations were angry and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give rewards unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth, and also Revelation 14:14 20 we'll just read verses 14 through 16. Revelation 14 we'll read 14:16 and I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle and reap for the time is come for thee to reap, for the harvest of the earth is ripe, and he that sat on the cloud thrust his sickle on the earth, and the earth was reaped By Explanation of these texts in the second volume, page 238, we read these words. This is in the chapter on the parallel dispensations between the Jewish and Gospel ages. To the Jewish house Jesus presented himself in three characters as bridegroom, reaper, and king. To the Christian house He presents himself in the same three characters.

To the Jewish house he came as bridegroom and reaper in the beginning of their harvest, the beginning of his ministry, and just before his crucifixion he presented himself as their king, exercising kingly authority in pronouncing judgment against them, in leaving their house desolate, and in the typical act of cleansing their temple. Just so it has been in this harvest our Lord's presence as bridegroom and reaper was recognized during the first three and a half years, from AD 1874 to 1878. Since that time it has been emphatically manifest that the time had come in AD 1878 when kingly judgment should begin at the house of God. It is here that Revelation 14:14 20 applies, and our Lord is brought to view as the reaper crowned. The year AD 1878, being the parallel of his assuming power and authority in the type, clearly marks the time those words are italicized or in bold print for the actual assuming of power as King of kings by our present spiritual invisible Lord.

## Joe Megacz - The Seventh Trumpet

The time of his taking to himself his great power to reign, which in the prophecy is closely associated with the resurrection of his faithful and the beginning of the trouble and wrath upon the nations. Revelation 11:17 18 which we read here as in the type Judgment begins with the nominal church in condemning to destruction the nominal systems end of quote.

The Second of these four messages is closely related to the first. Judgment begins at the house of God, with the casting off of the nominal systems, as we just read in our volume two excerpt, page 238. An additional text is Revelation 18, verses 1 to 4 and 23. Revelation 18, verses 1 to 4 and 23.

And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory, and he cried mightily with a strong voice, saying, babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her and the merchants of the earth are waxed rich through the abundance of her delicacies, and I heard another voice from heaven saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Skipping down to verse 23.

And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee.

After 1878, the nominal church systems were cast away and no longer used as God's agency for the spread of the truth. The voice of the bride and the bridegroom.

The third message of these four that we are considering is the resurrection of the sleeping saints. Let's turn to 1 Corinthians 15:51 and 52. First Corinthians 15:51 and 52.

Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in a twinkling of the eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed also. Turn to 1 Thessalonians 4, 15:17.

1 Thessalonians 4, 15:17. 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. Of course, that word coming should be presence. 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. We'd like to spend more time discussing each of these texts and elaborating on them. But we need to press on to complete our consideration of the breadth of the seventh trumpet's message. The last of the four messages sounded by the seventh trumpet in 1878 is that Israel's double of disfavor was complete, that the time to favor Zion had come. Let's read Psalm 102:13 Psalm 102:13.

Thou shalt arise and have mercy upon Zion for the time to favor her yea, the set time is come. The time to favor Zion Israel is come. The year 1878 saw the Berlin Congress of Nations allow Jews to own land in Palestine. So the return to Israel began.

Let's go back now over these four messages which we have listed and cited in Red Scriptures for and again answer our third general question for each what is our response to these soundings of

## Joe Megacz - The Seventh Trumpet

the seventh trumpet? We'll combine two of the four messages here. Our Lord taking unto him his great power to reign, and the resurrection of the sleeping saints, with whom our Lord began to set up his kingdom.

What is our response to these soundings of the seventh trumpet's message? Our response should be to join in the kingdom work. Are you busily engaged in the kingdom work? What is there of kingdom work to do on this side of the veil? On Reprint Page 5631 Pastor Russell, in commenting on Psalm 149 well, let's read the verses.

Let's turn to Psalm 149 first, and then I'll read the excerpt. Psalm 149, verses 5 through 9.

Let the saints be joyful in glory. Let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand to execute vengeance upon the heathen, and punishments upon the people to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written this honor have all the saints. On reprint page 5631 we read, and it's about two or three paragraphs here to our understanding, the first step in the setting up of this kingdom was the raising of the sleeping saints of the gospel age, which we believe was in the spring of 1878. Then began the glorification of the church.

The work of setting up the kingdom has, we understand, been progressing from that date, and is now merely lacking the last members of the church class. When these shall have taken their places as members of the church in glory, the kingdom will be fully set up. This does not signify that there may not be a part of the kingdom work begun while some of the members of Christ are still in the flesh. Indeed, some scriptures seem to imply that there will be a kingdom work done this side the veil, while a work of still greater magnitude and authority is progressing on the other side of the veil. Let the saints be joyful in glory.

Let them sing aloud upon their beds. This seems to imply, as we have mentioned before, that there is a special work to be done while the saints still have beds, while they are in a condition of repose, not tossed to and fro and carried about by every wind of doctrine, but fully at rest in God's great plan. The Scripture goes on to say that they have a two edged sword in their hands. This is the word of God. They use it as the sword of the Spirit.

This would not be true of them on the other side of the veil. They would have no use for a sword there. The Scriptures also declare that the high sounding praises of God are upon their lips. This too seems to be applicable to those this side of the veil. The last short paragraph from reprint page 5631 the final phrase to execute the judgments written would seem to imply that there would be something for the saints on this side of the veil to do in connection with the execution of the judgments upon the nations.

As to just what this means we have not yet fully learned, but we see nothing here to conflict with the thought that the Lord's kingdom may be properly understood to have begun operations and that the present smiting of the nations is under kingdom control. The fact that some of the members of the kingdom class are still in the flesh does not militate at all. Against this thought.

Perhaps some of the saints on this side of the veil will be given a special privilege in connection with the tearing down of the old order. We must all watch our opportunities the more closely and listen for the trumpet's message.

## Joe Megacz - The Seventh Trumpet

What is our response to the seventh trumpet sounding? The message that judgment has begun with the house of God. This again is one of the four messages we considered in addition to Revelation 18, which we read earlier. Let's read and consider. Isaiah chapter 4, verse 1, Isaiah 4:1 and in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel.

Only let us be called by Thy name to take away our reproach.

In this text the seven women are the nominal church systems of our day who take hold of one man, Christ Jesus, and ask him to let them be called by the name Christians to take away their reproach, because it is plainly obvious that they are not truly Christians, but counterfeit imitation Christians. But notice what they want to do in this text. They want to eat their own bread, not the true doctrines of Christ, but their own false doctrines, baked with the leaven of error which the world supplies, and they want to wear their own apparel, their own forms of righteousness, not based on the true foundation of the atonement.

But how does this apply to us? None of us go to the nominal churches. True, but sometimes the nominal churches come to us in the form of books, philosophies, television programs, records, tapes, and so forth, even sometimes at the recommendation of a brother or sister, and that bread has a zesty, stimulating flavor, and that apparel is very stylish and colorful, just right for the 1980s. By comparison, some of our doctrine might seem to be old, out of date, unsophisticated, and somehow inadequate for the needs and tastes of today.

Brethren, let us have nothing to do with the bread and apparel of Babylon, no matter how interesting or stimulating it seems. One particular false doctrine I have recently become aware of borders on mysticism and teaches that the Spirit of God, the Holy Spirit, works in us as passive vessels, doing through us without our own initiative, works and the will of God by giving us talents and abilities unknown to us before. This seems to encourage and uplift some. But it is contrary to the Scriptures that teach us that we must be converted in our minds or wills to the will of God, and then use our natural talents and abilities, do with our might what our hands find to do in harmony with that new will, and thus be led by the Holy Spirit. The mind of Christ have nothing to do with the nominal church teachings which are so pervasive about us today.

They are subtle and misleading.

What is our response to the last of the four messages we considered in this group? That the trumpet sounds at this time the time to favor Zion has come. Let's turn to Isaiah, chapter 40, verses 1 and 2 Isaiah 40, verses 1 and 2.

Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins.

Some of us just may not have the opportunity to speak comfortably to natural Israel. Or if we do, our message may be met with suspicion that we are trying to convert them to Christ, or skepticism and patience on the part of those who want Israel restored now by her own might, the own might of her warplanes and guns. Still we should desire in our hearts to comfort the Jew.

After Pastor Russell returned from a trip to the Holy Land, he published these recollections of his journey in the April 15, 1892 watchtower.

## Joe Megacz - The Seventh Trumpet

Our hearts are touched especially for the poorer classes of Jews who seem to be very sincere. We visit several of their synagogues on their Sabbath and wish that we had the knowledge of their language which would enable us to tell them the good tidings of great joy, beginning with Israel's double, and showing them when and why it began, and that already the due time has come to cry unto her that her appointed time is accomplished, and her iniquity is pardoned, because she hath received of the Lord's hand double for all her sin. We feel sure we should have close attention as we pass into the synagogue. Many of the faces of the poorer ones seem to ask, have you no message for us? Ah, were it not that the Lord has favored us with a share in the work of gathering out the bride and helping to make her ready for the marriage of the Lamb, we would be here in Jerusalem, and by the grace of God would do a part in the great work.

Now due of turning away blindness from Jacob.

Notice the desire of the pastor's heart was to comfort Israel, but he realized that the order of priority in the work was first calling out of the bride class and a network, of course, for each of us to make our own calling and election. Sure, we must move on now to more messages sounded by the seventh trumpet. This time in the year 1914. We hear three messages, although they are really the same event described from different progressive prophetic standpoints. First, the times of the Gentile governments ended and the process of evicting them began.

Second, the image of Daniel 2, representing the Gentile empires was smitten and the process of grinding it to pieces began, and thirdly, the battle of Armageddon, the great time of trouble began.

We'll list the Scriptures without reading them, and then quickly discuss again our third question what our response to hearing the sounding of these trumpets messages should be. Our first scripture is Leviticus 26:14-28. We won't read it Leviticus 26:14-28, but in that passage God promised to bless natural Israel if they would obey him, and punished natural Israel if they disobeyed him, first with lesser punishments, and then finally with the punishment of seven times, much as a natural parent disciplines a child by giving them small punishments at first. But if the child continues in disobedience then giving the greater punishment, and again there were first the lesser punishments and then the punishment of seven times described in these verses, meaning seven symbolic years of 360 days each totaling 2520 literal days, symbolizing the 2520 years of the Gentile times from 606 BC to 1914 AD.

Our next scripture, Daniel's prophecy in chapter two contains the vision of the image of gold, silver, brass, iron and iron mixed with clay, and verse 44 of chapter two tells us that while these kings or empires were still on the scene prior to 1914, the returned Lord would set up his kingdom. Daniel chapter four tells the story of King Nebuchadnezzar who ate grass as a beast for seven years or seven times, picturing the beastly nature of the Gentile kingdoms or empires. Luke 21:24 connects the end of the Gentile times in 1914 with an additional blessing for natural Israel in the words Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled, and as history has shown, the Balfour Declaration in 1917 and other developments since World War I have brought prosperity to Zion and much progress in the restoration of Israel.

We would like to spend more time elaborating on these Scriptures and others, but let's answer the important question in all of the trumpet soundings. What is our response? Further down in Luke 21:28, let's turn to that Luke 21:28 recorded verse 24 before Luke 21:28 and when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. Your redemption for deliverance draweth nigh. The thought of look up, lift up your heads seems to carry two thoughts.

## Joe Megacz - The Seventh Trumpet

The first to look up, look away from earthly things to the heavenly. Don't let this world's pleasures hold your attention and affection down, for they will pass away shortly, and the thought of lifting up your head seems to be that if your head is bowed down with the weight of many sorrows, lift up your head and gain that peace which comes from having your mind stayed on things above.

You know, it's sometimes easy to get caught up in the worry that besets our neighbors and our friends over the economy, crime, family situations, the international crises, and so on. But knowing that we are living past the end of the Gentile times arms us with an understanding of the events going on around us, their cause and the eventual result of them, the full establishment of God's kingdom on earth and prior to that our own deliverance or redemption. We have the comfort of this knowledge and no doubt or perplexity or fear as we see the present social order torn down and ground to pieces.

I have one more trumpet to play for you.

Listen carefully.

Did you hear that trumpet? What was its sound? I see a lot of puzzled looks, and that's as it should be, because that trumpet was not clear, distinct, or harmonious. It was the trumpet uncertain sound Turn with me to 1 Corinthians 14:8 1st Corinthians 14:8.

For if the trumpet give an uncertain sound, who shall prepare himself to the battle in the context? Here Paul is warning the brethren against the improper use of the gift of speaking in tongues when no man can understand the speaker, and he uses the illustration of a trumpeter, a bugler in an army who is to clearly sound the alarm that calls the soldiers together to fight a battle. There is a lesson, however, for all of us who are sounding the trumpet of truth. Our message must not be accompanied by inharmonious notes, such as pride in the truth that we have been privileged to receive in advance of the world of mankind. Other inharmonious notes might be actions on our part that do not comport with the message we are proclaiming.

We must be examples of the believers in righteous conduct. Still other inharmonious or discordant notes might be worldly philosophies, doctrines or errors that corrupt and distract from the clarity, purity, and harmony of our message.

The elders are perhaps more responsible to heed this warning, as they must often sound an alarm in their Ecclesiastes to warn of an approaching enemy and call the brethren to battle. Their call must be clear and certain. But not only the elders are responsible we all are, as Paul admonished the brethren in Hebrews 10, verse 24 Hebrews 10:24 and let us consider one another to provoke unto love and to good works and also Hebrews 3:13 Paul warning the brethren against developing within them an evil heart of unbelief. But exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin. We all have this commission to be watchmen for ourselves and for our brethren, and to sound the alarm for battle when necessary.

I have one more scripture to cover, and some of you are probably wondering when in this theme discourse I would discuss our convention. Theme text Revelation 10:7 as you see on the beautiful banner behind me, I've saved it for now, because I think everything we've said up until now brings our theme text into focus, let's turn to Revelation 10:7.

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.

## Joe Megacz - The Seventh Trumpet

The seventh angel in this text is the seventh messenger to the Gospel age Church pastor Charles Taze Russell. You may have noticed in this discourse. I've read quite a bit from reprints and volume references, perhaps a little bit more than I would normally do in a discourse, but I think it's appropriate in a discourse on this subject, because in the days of his voice, when he began to sound both by his writings and his discourse, in the beginning of the harvest of the gospel age, the mystery of God was finished. That is, the divine secrets were revealed to the Lord's followers. They were secrets no longer, because the time had come for them to be understood.

The time had come for the seventh and last seal of the book spoken in Revelation chapter 5 to be loosed and the scroll of the knowledge of truth to be opened wide. Listen to these words from reprint page 2209. Then came the opening of the seals, the disclosing of one after another of the various features connected with the divine purpose. Each seal, as it was loosed, permitted the scroll as a whole to be opened a little wider and a little wider, thus permitting the mystery of God to be a little more clearly discerned, and so God's people down through this gospel age have been privileged to know something of the secret of the Lord, the divine plan.

But not until the last seal was broken did the scroll fly wide open, permitting the mystery of God to be fully disclosed. As it is written in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished as yet declared to his servants, the prophets.

All of the trumpet's messages which we have mentioned thus far, all of the prophetic fulfillments and doctrinal teachings we discussed and have come to understand have been given to us by the voice of the seventh angel or messenger, and there are many more doctrines and prophecies included in the harvest message. We haven't even touched on the ransom, the covenants, the great company, and so on. You could go on and on and name many, many more. But all these are included in the divine secrets revealed by the seventh messenger, the finished mystery of God's truth in those messages.

It's true, we may see in the last 75 years, since the pastor was taken off the scene, more developments than the pastor did in the restoration of Israel and the tearing down of the old order but they are but the grander outworkings of what he saw in their small beginnings in his day.

But there is another sense in which this word mystery is used in Scripture. Turn with Me to Colossians 1:27 Colossians 1:27.

To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory. In volume one, the pastor devotes an entire chapter to explaining this mystery as the church class, which is a mystery to the world that thought is brought out in the meaning of the Greek word *mysterion*, something known only to the initiated. Near the end of that first volume chapter, the pastor says this on page 87 short quote here in point of time the mystery of God will be finished during the period of the sounding of the seventh symbolic trumpet, Revelation 10:7. This applies to the mystery in both senses in which it is used. The mystery or secret features of God's plan will then be made known and will be clearly seen, and also the mystery of God, the Church, the embodiment of that plan.

Both will then be finished. The secret hidden plan will have sought out the full complete number of the members of the body of Christ, and hence it the body of Christ will be finished.

And so the mystery of divine secrets, which was finished in a sense at the beginning of the harvest, when the seventh seal was opened and the harvest truth was made known to the consecrated.

## Joe Megacz - The Seventh Trumpet

That mystery will be finished in an even grander sense in two senses when the mystery class, the church, is finished, completed, and then the secrets of God, the divine secrets, will be revealed to the resurrected world of mankind as our closing scripture. In Matthew 13:11, our Lord declared to his disciples, unto you it is given to know the mysteries of the kingdom of heaven. Brethren, hear the trumpet, understand its sound, act on its message. Add your sounds to the trumpet's voice so that if faithful, you may be privileged to continue to sound the seventh trumpet's message from a higher plane in the kingdom.

And may the Lord add His blessing.

Thank you, Brother Joe, for getting our convention off to a good start. We will close with this part of our service with the use of hymn 171, brother Jo's request. We'll ask that you remain seated till after the prayer for a short announcement. Sa.

Glory, hallelujah.

All.

Day.

Glory, glory, hallelujah.

Glory, glory, hallelujah Glory, glory, hallelujah.

Dear Heavenly Father, Almighty God, we bow before thee, Thankful indeed for the privilege of living in the days of the sounding of the seventh trumpet. We thank thee for the understanding of the divine secrets which Thou hast revealed to us by Thy Holy Spirit. We pray that Thou would help us to hold them fast in our hearts and not depart from them.

We pray for Thy continued blessing on the further sessions of this convention upon the fellowship that we will have in the intermissions. We pray that we might receive the blessing that Thou has intended for us on being here. We pray not only for ourselves here, Father, but for all thy children the world over. We pray for Thy kingdom to come. We pray that thou would overrule anything that has been said amiss this past hour not in accordance with Thy will.

And we ask all these things and give you all the praises and thanks in Jesus name. Amen.  
Brethren, just a few short announcements here.

Anyone needing transportation from the airport to see Brother Tom Mahalchek, and also if there is anyone that would happen to be going back to the Chicago area that he area that has room to take someone to see Brother Tom. Now, there will be bus service provided from here to Day's Inn twice a day. 7:15 in the morning and somewhere near 9 or 10 o' clock at night. On your program for today, at the bottom you see that it says that the questions will be entertained on some discourses.

The next discourse will be that, but only questions that pertain to clarify the discourse will be entertained. Thank you.