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Author unknown.

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The symbol on the front cover is the Alpha and the Omega -- the beginning and the end. The symbol is formed by the combination of the first and last letters of the Greek alphabet, and has become a traditional Christian symbol since the First Century. This symbol aptly describes the work of Jesus Christ whose ministry will culminate at His second coming.

THE SECOND COMING OF CHRIST

This subject of the second coming of Christ is a fascinating study. It is an outstanding prophetic event and is a doctrine spoken of more often than any other teaching in the Bible. For instance, the Bible mentions the doctrine of baptism by water only about twenty times. Also, the subject of the Lord's Supper, as familiar as it is to all of us, is discussed only about five times in Holy Writ.

In comparison with these generally accepted doctrines, the second coming of Christ should be even more readily accepted because it is mentioned 318 times! Surely this doctrine must have been uppermost in the minds of the writers of the Bible, or it would not have been mentioned so many times.

To those who were looking for the immediate restoration of the glory of Israel's kingdom, Jesus softened the blow of their disappointment by promising He would return.

He said:

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also (John 14:1-3).

In response, the disciples of Christ inquired:

Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? (Matthew 24:3).

Jesus did not rebuke or condemn His students for failing to understand His teachings. To the contrary we find Him seemingly well pleased with their questions. Therefore, He pointed out some very definite signs of His return, describing some of the events that would take place just prior to His coming again.

When Jesus instituted the Lord's Supper, He told His disciples:

I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom (Matthew 26:29).

Notice the beautiful language Luke uses as he tells of the Master's discourse on this subject:

And He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come (Luke 22:15-18).

Here is proof that the Lord wanted His church in each generation to be constantly aware of His promise to come again. He designed the communion service to make us look two ways: back to the cross, and forward to the kingdom of God. "*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME*"* (I Corinthians 11:26). May the Christian's motto ever be, "Till He comes"!

* *Some words in Scriptural quotations used in this tract have been purposely set with capital letters to achieve emphasis and do not so appear in the Bible.*

After the resurrection of Jesus, He spent forty days with His followers. In their great joy and enthusiasm the disciples seemed to forget His former teachings concerning His second coming. They asked Him, "*Lord, wilt Thou at this time restore again the kingdom to Israel?*" (Acts 1:6). Jesus replied:

It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (verses 7, 8).

The fulfillment of the signs of the endtime was not to come to pass in their day. So, Jesus let them know that first the gospel of the kingdom had to be preached in all the world, beginning with them, in their locality. See also Matthew 24:14.

Another prophet, Daniel, said that the words would be sealed unto the time of the end, and at that time knowledge would be increased, signs would be fulfilled, and the children of God would not be in darkness concerning His return:

But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased (Daniel 12:4).

Then Paul, hundreds of years later, penned these words:

But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness (I Thessalonians 5:4, 5).

After Jesus had delivered His farewell address to His assembled disciple on the Mount of Olives, He was received up into Heaven. As they watched His ascent, two men stood by them in white apparel, who said:

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven (Acts 1:11).

There are several sermons in this text, but two points seem to need emphasis in regard to this subject. They are (1) that Christ will be the same Jesus who went into heaven, and (2) that He is to come again. It will not be Elijah, nor John the Baptist, resurrected, but will be "this same Jesus," who will be coming in the clouds of heaven with power and great glory.

The Date Not Known

Some have brought reproach upon this heart-stirring teaching of Christ by trying to set a definite date for the return. Jesus plainly stated:

But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only (Matthew 24:36).

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh (Matthew 25:13).

Ridicule and great embarrassment have always come upon those who have been so foolish as to set a date for the return of the Lord. If they did not live to see their uninspired prophecies come to naught, then their followers have had to bear the brunt of their folly.

Although we cannot know the exact time of Christ's return, we can discern the signs of the times, and know that we are nearing the time of His second coming.

Good admonition for all of us is:

Watch therefore: for ye know not what hour your Lord doth come (Matthew 24:42)

Not At Death

It is a mistaken idea to think that the second coming of Christ occurs at the death of every believer. At the second coming of Christ true believers do not die. They will be changed into immortal beings, and the dead in Christ will be called forth from their sleep into immortality.

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 (I Thessalonians 4:16, 17).

Paul tells us, we shall be overcomers of death at the coming of Christ. He said:

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (I Corinthians 15:51, 52).

According to a verse previously quoted, Jesus comes for us; we do not go to Him in heaven: "*I will come again ...*" (John 14:3). So, the second coming of Jesus does not occur at the death of the believer.

Not the Destruction of Jerusalem

Neither could the second coming of Christ be at the destruction of Jerusalem. Jesus referred to this destruction as being separate from His second coming:

And Jesus went out, and departed from the temple: and His disciples came to Him for to shew Him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down (Matthew 24.1, 2).

Then the disciples asked a threefold question in verse three of Matthew 24:

When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

In answer to the first part of their question Jesus said, in Luke's account:

And when ye shall see Jerusalem compassed with armies, then know the desolation thereof is nigh (Luke 21:20).

Those who knew and believed this prophecy fled Jerusalem when opportunity offered itself during the siege of Titus, when he withdrew his armies for a short period of time. Those who remained were destroyed. This was not the second coming of Christ. The resurrection and other events prophesied to take place at the second advent did not occur then. It was one of the early prophetic waymarks of this age pointing to the end. It involved a whole chain of prophecy which comes down even to our time, resulting in major last-day signs of Jesus' second coming. For a more detailed treatise on the subject you are invited to write the publishers for a free copy of "Israel in Bible Prophecy."

Sometime after this destruction, Jesus spoke to John concerning His return to this earth in these words:

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.., And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be... He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus (Revelation 22: 7, 12, 20).

Job expressed for all of us the hope of the Church of God when he said:

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me (Job 19:25-27).

Our Redeemer lives! Our Redeemer cares for us now! Our Redeemer is soon to return to this earth again! Are you ready for His coming? We cannot think of the return of Christ as a happy event unless our consciences are at peace with God in the knowledge that our sins have been confessed to him, forgiven and forsaken. As the prophet, Amos, called to Israel (Amos 4: 12), so we call to the unsaved:

"Prepare to meet thy God."

And to the Christians:

"Watch and pray."

How Should We Regard The Second Coming of Christ?

The second coming of Christ is a fact. Those who believe this true teaching not only face the reality of life, but they enjoy life. They have something to look forward to - something real, something tangible, something that is an incentive to better living.

It is true that many do not believe Jesus will come again, and one of their objections to this teaching is that there are so many divergent beliefs on this subject. However, differences of opinions as to the manner of His coming again should not discourage anyone from accepting what the Bible plainly teaches about this matter.

While Peter was preaching to the crowd, which had gathered after the healing of the man who had been lame from his birth, he spoke of the second coming of Christ in this way:

"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, which God hath spoken by the mouth of His Holy prophets since the world began (Acts 3:19-21).

When the proper time comes for the restitution, or restoration, of all things, God will send Jesus Christ back to this earth again. The term "restitution of all things" is limited by that which is described in the writings of the prophets. The record states that the heavens must receive Him (Christ), until the times of restitution of all things which God spoke by the mouth of all His Holy prophets.

So, the time of the coming of the Lord will be the beginning of the times of restitution.

Peter (I Peter 1:7) also describes the second coming of Christ as the "appearing of Jesus Christ," and in II Peter 3:12 as "the coming of the day of God."

These references indicate quite clearly that His coming will be visible. As well, note Paul's statement to the church at Thessalonica:

The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thessalonians 4:16).

Paul also spoke of the second coming of Christ as being a blessed hope, saying, "Looking for that blessed hope, and the glorious APPEARING of the great God and our Saviour Jesus Christ" (Titus 2:13).

Practically everyone will agree that Jesus was a master teacher while He was on earth. Therefore, it would be logical to call for His testimony concerning His return to this earth. He said in Matthew 24:30:

And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory,

In Matthew 16:27 Jesus said: "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."

We can get some idea of the glory of the Father from Moses' experience at Mount Sinai. Moses had been in the presence of God for forty days, during which time he received the tables of stone containing the Ten Commandments. For a time after this the children of Israel could not look upon his face, because of the glory shining

from it. However, Jesus said He would come not only in the glory of the Father, but that He would come in His own glory also.

When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Matthew 25:31).

The promise of the angels to the disciples, as they watched Jesus ascend into heaven, is certainly worthy of consideration, and opens some interesting avenues of thought. They said:

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven (Acts 1:11).

"Come in like manner" would mean that He would come in a cloud, (or clouds), for a cloud received Him out of their sight (Acts 1:9). Jesus said He would come in the clouds of heaven. They saw Him go into heaven; we will see Him return. John said:

Behold, He cometh with clouds; and every eye shall see Him (Revelation 1:7).

The disciples were present when He went into heaven, and the disciples of all ages will be present when He returns. The dead in Christ will be resurrected to immortality at that time, and the living sons and daughters of God will be changed into immortal beings at His appearance (I Thessalonians 4:13-18)!

Angels were present at His ascent; they will be present at His return, for He will come with all the holy angels with Him. He left the Mount of Olives to return to heaven, and since He is coming "in like manner," He will return to the Mount of Olives. In Zechariah 14:3, 4 we read of the fulfillment of that part of the promise:

Then shall the Lord go forth, and fight against those nations, as He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley.

The Bible certainly presents a harmonious story when we let it speak for itself. It is when we try to place our own interpretation on it that we make a confused jumble of it.

He Is Coming Soon!

And that, knowing the time, that now is the high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light (Romans 13:11, 12).

Our plans, our work, and our thoughts always should be ordered with the thought in mind that Jesus may come and interrupt those plans. He is returning soon!

In this situation, Jesus' message to us is, "occupy till I come" (Luke 19:13). We should not relax our efforts for the salvation of souls until He appears in the clouds of heaven. Also, our personal

lives and planning should be carried out with the thought that we are fulfilling a work assigned to us.

This brings to mind that we should regard the second coming of Christ as a personal blessing. We love the thought of His appearing. Paul speaks of a crown of righteousness being given to those who do love His appearing (II Timothy 4:8). Certainly if we have become acquainted with Christ in this life, and know Him as our Saviour, and as the One who has pardoned our sins, then we are assured He will be no stranger to us when He comes again. We will rejoice on that notable day.

Be Patient

Sometimes we become impatient. We do not understand why the God of heaven does not quickly send His Son back to this earth again. But we are exhorted to wait patiently for His return. Note the following Scriptures:

The Lord direct your hearts into the love of God, and into the patient waiting for Christ (II Thessalonians 3:5)

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh (James 5:7, 8).

There is still work to do in preaching and teaching the gospel. There are still souls to be saved, "as firebrands plucked out of the burning" (Amos 4:11). There are sheep who have strayed from the fold, and are lost, needing to be found. Let us be about our Father's business, seeking the lost and doing our best to reach them for the glory of God before it is too late. Jesus will come in His own due time, which possibly will be a lot sooner than some of us expect.

We should live and work as though that event were going to happen tomorrow. Let us live and work so that we will love His appearing, and not dread nor fear it. Let us be patient unto His coming, for He soon will come, not tarrying longer.

Look Forward to His Coming

We should look forward to Christ's coming again because it will mean the end of sickness and sorrow. Every tear will be wiped away. There will be no more death. What a glorious family reunion there will be some day soon when the Life-giver appears in the clouds of heaven with power and great glory, and the righteous dead come forth in response to His call. What a time of rejoicing that will be when He speaks to those who, at His coming, are living for Him and in Him! They will be changed in a moment, in the twinkling of an eye, and fashioned similar to His glorious body.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy

victory? ... Thanks be to God, which giveth us the victory through our Lord Jesus Christ (I Corinthians 15:54, 55, 57).

When Jesus comes, reward will come to the one whose life has been lived in the love of God, to the Christian who has offered his thanks through the keeping of the commandments of God and the faith of Jesus. A Christian has been defined as one who has *"turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come"* (I Thessalonians 1:9, 10).

Why Is Jesus Coming Again?

There are two texts which introduce the reasons for the second coming of Christ. Both of them are found in Hebrews. The first one is:

And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the SECOND TIME, without sin unto salvation (Hebrews 9:27, 28).

The apostle is definitely stating that Christ shall appear the SECOND TIME, reminding us that Christ was appointed to come the first time to bear the sins of many, and that just as surely as He came the first time, so He will appear the second time with power and great glory to reward the righteous.

The other introductory reference is Hebrews 10:36, 37:

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.

When God's set time arrives for the fulfilling of a prophecy, rest assured it will come to pass just as the Lord said it would. A firm faith in the promises of God is the best theology. So we have need of patience in this troubled age when men's hearts are failing them for fear, and for looking after the things that are coming to pass on the earth. We have faith in God and His Word, *"For yet a little while, and He that shall come will come, and will not tarry."*

First Reason for Return

The first reason Jesus will come back to this earth again is because He promised He would. Several times in the book of Revelation the promise is made by Christ that He would return. No language could be more definite than that used by our Lord in Revelation 1:7:

Behold, He cometh with clouds: and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him.

Again (in Revelation 1:4) we read of His promised return:

John to the seven churches which are in Asia: Grace be unto you, and peace from Him which IS, and which WAS, and which IS TO COME.

If Christ's second coming had not been an accepted fact, He would have rebuked the disciples when they asked Him: "What shall be the sign of Thy coming, and of the end of the world?" (Matthew 24:3).

Since Jesus was, and is, the Master Teacher, we assume He would have corrected the disciples and taught them properly. Instead He enumerated several outstanding events which would occur just preceding His return.

We cannot overlook the significance of Revelation 2:25-27, for there is a worthy exhortation given here in connection with Christ's promise of a second coming:

But that which ye have already, hold fast TILL I COME. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Twenty-one times our Lord refers to His return, and many of His parables teach that same truth. Jesus told His disciples that He would go into heaven after His death, that for a time His followers would proclaim the Gospel message while enduring trials, and that He would come again as King of kings and Lord of lords.

Second Reason

The second reason Jesus is coming again is to bring about the realization of the many prophecies regarding this great event. Our heavenly Father has said that He has declared "the end from the beginning, and from ancient times the things that are not yet done."

By reading the writings of the prophets of all ages we readily see that this doctrine was considered one of the most outstanding of all prophecies. Jude speaks of it as being a most ancient doctrine:

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His Saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him (Jude 14, 15).

Third Reason

Another reason Jesus is coming again is to resurrect the righteous dead to immortality and to change the righteous living into immortal beings, as well as to reward every person according to their work. The apostle Paul is one of the foremost exponents of the blessings of the resurrection. He said in one place:

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope (I Thessalonians 4:13).

We ask those of you who have lost loved ones in Christ to take new hope from this promise, and to live so that you may have this hope of meeting your loved ones again when Jesus shall return.

Paul continues:

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them

which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (I Thessalonians 4:13-18).

In the great Resurrection Chapter (I Corinthians 15), Paul speaks again of this event:

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's AT HIS COMING.

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality (I Corinthians 15:19-23, 51-53).

In these few brief sentences Paul expresses for us our greatest hope, and herein he discovers for us our greatest source of comfort in our hour of need. Someone has said that Christianity is an incomplete, imperfect, and unfulfilled thing unless the goal of it is the return of Jesus to complete that which He began.

Fourth Reason

Another reason for the return of Christ is to begin the work of abolishing all war, all sorrow, all sickness and death. This will have been accomplished at the close of His 1000-year reign. In I Corinthians 15:25, 26 we read:

For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

Of this time we read in Revelation 21:3-5:

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me Write: for these words are true and faithful.

What a marvelous reward for those who have believed the gospel and walked with Christ! The few years of a lifetime are as nothing in comparison to eternity with God. Truly the poet has said, "Only one life, 'twill soon be past, only what's done for Christ will last!"

Fifth Reason

One more reason for Christ's returning to this earth is to consummate the marriage of the Lamb, (Christ Jesus), and His bride, the Church of the living God, the pillar and ground of the truth. In Ephesians 5:25-27 we read:

Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be Holy and without blemish.

A similar description is given of this event in Revelation 19:7-9.

Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of Saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Friend, will you be among that number who have their robes washed and made white in the blood of the Lamb, and are ready for the coming of Christ? Have you taken advantage of the blessings extended to you because of His first coming? Or did He come in vain the first time so far as you are concerned? Will He come in wrath for you the second time, or will He bring you a "crown of life"?

The heavenly Father has made it possible for all of us to be ready for the second coming of Christ. Man talks of the survival of the fittest, but the glory of the gospel is that it transforms the unfit. God waited four thousand years to provide a language intense enough to express our Holy Religion, and He expressed it in a life - the life of the Lord Jesus Christ.

The second coming of Christ will not come as a surprise to those who are ready for His coming. Paul speaks of the children of God who are converted and living consecrated, prayerful lives, as being children of light, and children of the day. He adds:

But ye, brethren, are not in darkness that that day should overtake you as a thief (I Thessalonians 5:4).

May each of us be impressed to live for Christ now, for only in this life will we have opportunity to accept Him as our personal Saviour.

He Will Come As King

From the overwhelming evidence offered by almost every writer of the Bible, we understand that when Jesus returns to the earth the second time it will not be as the Lamb of God to take away sin, nor as the Babe of Bethlehem, nor as the Man of sorrows and acquainted with grief. This time He is to come in His own right as King of kings. The psalmist describes His coming and the purpose of His return in Psalm 110:5, 6:

The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the Heathen, He shall

fill the places with the dead bodies; He shall wound the heads over many countries.

This sounds almost like the language of Daniel. You may recall the interpretation Daniel gave to Nebuchadnezzar's dream and the fact that this dream covered a period of history from the rule of Nebuchadnezzar, as emperor of Babylon, to the time when the God of heaven would set up a kingdom (Daniel 2:19-45).

Just as David said that Christ would strike through kings in the days of His wrath, so Daniel said:

In the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever (Daniel 2:44).

Notice how harmoniously the writers of the Bible speak of this event. Even in the very last book of the Bible this prophecy is recorded:

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 (Revelation 11:15).

When will Christ strike through kings? When will the God of heaven set up a Kingdom which shall never be destroyed? When will the kingdoms of this world become the Kingdoms of our Lord and of His Christ? Paul said It would occur at the appearing of Christ. It is quite evident that it was not to be at His first coming, for He had already ascended into heaven at the time Paul wrote: *"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom"* (II Timothy 4:1). Obviously, then, these events will not take place until Christ comes the second time.

Summary

In this study we have documented that the Bible teaches the following definite points in regard to the second advent of Christ:

1. The second coming of Christ is an important doctrine, mentioned many times in the Scriptures.
2. The same Jesus who once taught in Palestine will return in bodily form to the very place from which He left, and in the same manner.
3. The date of the second advent is not known, and we should not try to set a date. But that it will be soon is evident, and we should watch for the signs of the times.
4. We must be patient as we wait for His coming, for many will become careless when Christ does not come as soon as they think He should.

Friend, it may be later than perhaps you or I think. Are we going to permit the time to slip by without using it in the service of the Lord? No doubt many scoffed at the preaching of Noah as he preached of something that had never happened previously -the destruction of the world by water.

Likewise, today, there are many who scoff at the thought of the second coming of Christ:

But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of Man be (Matthew 24.37-39).

Seek ye the Lord while he may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon (Isaiah 55:6, 7).

To seek is to find. Of that we are assured in our affirmative relationship with our Creator and Father. We chorus the amen of the written Word:

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus (Revelation 22:20).

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