

Today's Order of Worship

Announcements: Greg Lowery

Song Leader: Joshua Berryhill

Opening Prayer: Ralph Burleson

On the Table: Head - Billy Box
Servers - Eddy Dickinson
Lannie Key
Gary Addison

Closing Prayer: Arlen Foss

Preparing the Lord's Supper Donna York

Weekly Service Times

Sunday

Bible Study 10:00 am
Morning Worship 10:45 am
Evening Worship 5:00 pm

Wednesday

Bible Study 7:00 pm

Visit Our Website

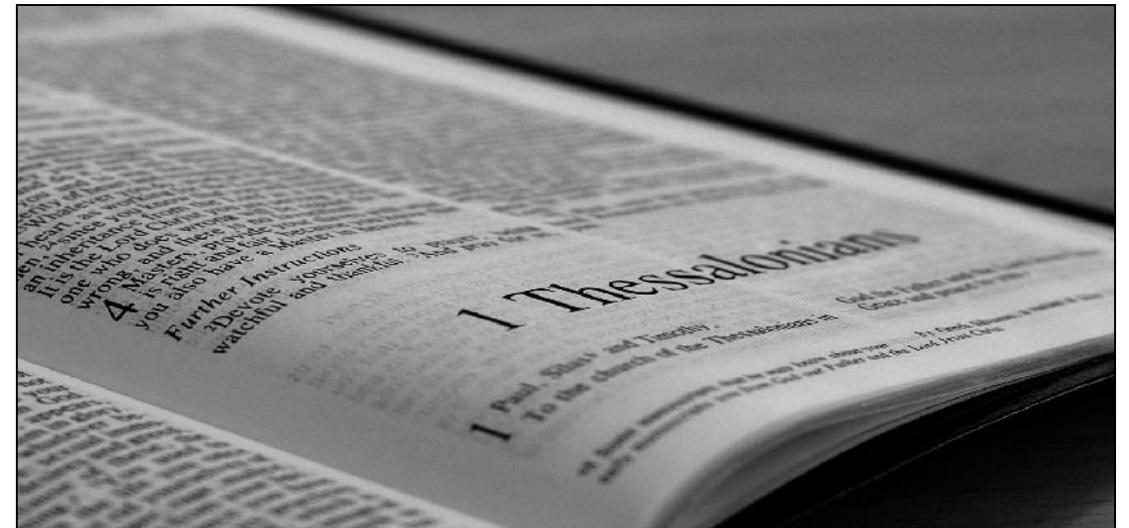
www.brilliantchurchofchrist.org

Elders: Deacon: Al Corkren
Leonard Key / David Key
Billy Box / Eddy Dickinson Minister: Greg Lowery

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The Lord Is Coming



*The
Brilliant
Beacon*



Facts About the Second Coming of Christ

By Wayne Jackson

The second coming of Christ (cf. Heb. 9:27) is a prevailing theme of the New Testament. It is referenced eight times more often than the Lord’s initial coming (Pardington, 354). It is alluded to more than 300 times in the New Testament (Thiessen, 442).

Because there is considerable error associated with the Lord’s return, we must examine this theme—not only positively, but also in addressing several errors that have distorted biblical teaching.

Prophesied in Old Testament

Since “immortality,” which is associated with the second coming, is illuminated most fully by the gospel of Christ (2 Tim. 1:10), one would not expect there to be an abundance of explicit information in the Old Testament related to this terminal event. There are, however, hints of the Lord’s return nestled within the OT literature.

Job felt there would be a time of vindication for him by his “Redeemer” at some point after his flesh had disintegrated (19:25-27), though he had no precise understanding of that Redeemer from his ancient vantage point.

In a messianic discourse, David foretold of an ultimate retribution upon Jehovah’s enemies (Psa. 2:9; 110:1).

Isaiah spoke of the time when every knee would bow and every tongue would swear allegiance to God (Is. 45:23; cf. Rom. 14:11).

Daniel prophesied of a future bodily resurrection (Dan. 12:2-3). These events are associated with the Savior’s second coming.

New Testament Affirmation

As indicated above, the New Testament abounds with information regarding the second coming of Christ. Jesus himself affirmed it on numerous occasions (cf. Mt. 24:37, 39, 42, 44).

Shortly before his crucifixion, the Savior promised that after his death he would “come again” (cf. Lk. 19:15; Jn. 14:3). When the Lord ascended into heaven the angels proclaimed that he would “so come in like manner” as they watched him depart into heaven (Acts 1:11).

THOSE WHO NEED OUR PRAYERS

Faye Cotton: recent scans showed little to no growth, please be praying that some new treatment can be found that will help her

Denise Kimbrell: has completed her treatments; please be praying that cancer will not return

Kay Dodd: received good report from recent scans, will continue treatments just as a precaution, please continue to pray that this cancer will stay in remission

Katie Berryhill: diagnosed with gestational diabetes, please pray that this will be controlled and that she will have a successful delivery

Barbara Wilkinson: still having problem with infection on her feet, please pray that the medicine she is taking will cure this infection

Bill Foster: surgery went well to replace aorta valve, please be praying that his health will continue to improve

Danny Harbin: recently diagnosed with prostate cancer, please keep him in your prayers

Mable Weeks: recent scans showed no new growth of cancer, please continue to pray that this cancer can be defeated

Cory Davis Holmes: born May 4th with neuroblastoma which has spread to his liver, he is undergoing treatments, please pray for this young child and his family

Sandy McCaleb: has started cancer treatments, please be praying that this cancer can be treated and defeated

Edward Skinner: has been recently diagnosed with cancer, please pray that this cancer will be treatable

Charles Gay: has a brain tumor, attends the Cleveland congregation, please pray for him and his family

Second Coming Will Be Literal

The Lord's coming will be literal. There are passages which mention "comings" of Christ that are representative (i.e., not literal), e.g., his "coming" on Pentecost with the arrival of his kingdom (Mt. 16:28), or via the dispatch of the Spirit to his apostles (Jn. 14:18), in the destruction of Jerusalem (Mt. 24:30), or in a disciplinary fashion (Rev. 2:5).

But Christ's second coming will be personal. Note the expression, "the Lord himself" (1 Thes. 4:16).

They teach falsely who claim that "no visible return of Christ to the earth is to be expected" (Clarke, 444), or that the "second coming" was merely the punitive action of Christ in the A.D. 70 destruction of Jerusalem, as alleged by Max King and his preterist disciples (see Jackson, 31-56).

Christ's Return Will Be Visible

The Lord will come visibly, not as the theory of the invisible "rapture" maintains. This example of "freak exegesis" was popularized by Hal Lindsey in the book, *The Late Great Planet Earth* (124-125).

The Lord's return will be a "revelation" (2 Thes. 1:7), indeed a "manifestation" (1 Jn. 2:28), involving an "appearance" (1 Tim. 6:14; 2 Tim. 4:1, 8; Tit. 2:13; Heb. 9:29).

Too, he will come as the "Son of man" (Mt. 16:27), in his glorified body (Phil. 3:21).

Jesus Return Will Be Final

The second coming will be terminal. Paul depicts the "coming" of Christ as being "the end." Death will have been destroyed, and the Lord's enemies will have been abolished (1 Cor. 15:23-24).

Clearly then, since the dead have not yet been raised, the second coming obviously did not occur in A.D. 70, as the radical preterists allege.

Additionally, when false teachers attempted to undermine the Christian cause by challenging the Lord's "promise of his coming," Peter refuted their charge by contending that Christ's coming would be accompanied by the demolition of the entire universe (2 Pet. 3:4, 10). Thus, that coming has not occurred, and there will be no place for a 1,000 year earthly reign of Christ following that coming, as alleged by premillennialists.

Events Associated With the Second Coming

Though we touched slightly upon the following issues in points discussed previously, we now will consider them more systematically.

The Resurrection

The general resurrection of the dead is connected with the return of Christ.

The ancient Sadducees denied the resurrection (Mt. 22:23; Acts 23:6-8), as do modern skeptics. But the doctrine of the bodily resurrection is affirmed abundantly in the New Testament (see Jn. 5:28-29; 6:39-40; Mk. 12:18-27; Acts 17:32; 24:15; 26:8; Rom. 8:23; 1 Thes. 4:16; 1 Cor. 15; 2 Cor. 5:1-2; Phil. 3:21). The faithful who are living at the time of Christ's coming will be transformed into his likeness (1 Cor. 15:51; Phil. 3:21).

Judgment

The day of judgment is likewise connected with the second coming (Mt. 16:27; 25:31-46). Note: Christ will be the judge (Jn. 5:22, 27; 2 Cor. 5:10).

All human beings who ever have lived will be judged (Rom. 14:10; Acts 17:31).

Each person will be judged by the law of God under which he lived. The ancient Gentiles will be judged by the law of the conscience (Rom. 2:12-15). The Jews will be judged upon the basis of Moses' law (Rom. 2:12). Those of the Christian age will be judged according to the law of Christ (1 Cor. 9:21; Rom. 2:16).

Human culpability will be measured by one's ability, together with his pattern of obedience or disobedience (Mt. 7:21-33; Heb. 5:9).

The judgment will be irrevocable. Christ declared there are but two destinies—eternal punishment, or eternal life ("life" = communion with God). There is no post-judgment redemption, nor is there an eventual annihilation for the wicked.

The purpose of Christ's judgment will not be to determine one's destiny; that is fixed at the moment of one's death (Lk. 16:22-23). The objective will be to both reveal and vindicate "the righteous judgment of God" (Rom. 2:5), which will be acknowledged universally (Rom. 14:11).

Conclusion

The Second Coming of the Lord will be the terminal event of earth's history. Every rational individual should prepare of this phenomenal occasion—one of either thrilling reward, or indescribable terror, depending upon one's spiritual status.

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