

The Second Coming of Christ

“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 14:2-3.

There is no fact in history more clearly established than the fact of the “First Coming” of Christ. But as His “First Coming” did not fulfill all the prophecies associated with His “Coming,” it is evident that there must be another “Coming” to completely fulfill them. It was because the religious leaders of Christ’s day failed to distinguish between the prophecies that related to His “First Coming,” and those that related to His “Second Coming” that they rejected Him. Peter tells us (1 Peter 1:10,11) that the prophets themselves did not clearly perceive the difference between the “**Sufferings**” and “**Glory**” of Christ. That is, they did not see that there was a “**TIME SPACE**” between the “**Cross**” and the “**Crown**,” and that the “**Cross**” would precede the “**Crown**.” But we have no such excuse. We live on this side of the “**Cross**,” and we can readily pick out all the prophecies that were fulfilled at Christ’s “First Coming” and apply the remainder to His “Second Coming.” It is clear then that Christ’s “First Coming,” important as it was, is not the “doctrinal centre” of the Scriptures, that is, Christ’s “First Coming” was not the centre of a circle that contains all doctrine, but was one of the foci of an ellipse of which the other is the “**SECOND COMING**.” This is shown on [Chart No. 1](#). The Chart takes in the whole Mediatorial Work of Christ, Prophetic, Priestly and Kingly. This is included in an ellipse, the foci of which are the “First” and “Second” Comings of Christ. The “**Cross**” represents His “First Coming” and the “**Crown**” His “Second Coming.” Between the “Fall” and the “First Coming” we have the “**ALTAR**,” which points backward to the “Fall” and forward to the “**Cross**.” Between the “Comings” we have the “**TABLE**” which points backward to the “**Cross**” and forward to the “**Second Coming**.” Between the “**Second Coming**” and the surrender of the “**Kingdom**” we have the “**THRONE**,” which points backward to the “**Second Coming**” and forward to the surrendering of the “**Kingdom**.” The Apostle Paul in his epistles clearly distinguishes between the “Comings” and their doctrinal significance. In his letter to the Hebrews, he classifies Christ’s “appearings” as “Hath He appeared” (Heb. 9:2 and 6), “Now to appear” (Heb. 9:24), “Shall He appear” (Heb. 9:28). In his letter to Titus (Titus 2: 11, 12), he brings out the doctrinal significance of these “appearings.” As a Prophet He died for our “**JUSTIFICATION**,” as a Priest He lives at the right hand of God not only as our Advocate, but our “**SANCTIFIER**,” and when He comes again as a King it will be for our “**GLORIFICATION**.”

On [Chart No. 2](#) we see how it was that the Old Testament Prophets failed to distinguish between the “First” and “Second” Comings. From the prophet’s “view-point” he saw the Birth of Jesus, the Crucifixion, the Outpouring of the Holy Spirit, the Antichrist, the Sun of Righteousness, the Millennial Kingdom, Ezekiel’s Temple and the New Heavens and the New Earth,, as “Mountain Peaks” of one great mountain, but we standing off to the side see these peaks as belonging to two different mountains with the “Valley of the Church” in between. And more we see that there are two more valleys, one, the “Millennial Valley,” separates the “**Second Coming**” from the “**Renovation of the Earth by Fire**” (2 Peter 3: 7-13), and the other is the Valley of the “**Perfect Age**.”

While the First and Second Comings of Christ are separated by this Dispensation, they are nevertheless not complete in themselves, the Second necessitated the First, and the First demands the Second. They are both necessary to complete the Plan of Salvation. The First Coming was for the salvation of my “**SOUL**,” the Second is for the salvation of my “**BODY**,” for there can be no resurrection of the body until Christ comes back.

THE SECOND COMING - AS TO THE FACT

1. THE TESTIMONY OF JESUS HIMSELF

“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 work.” Matt 16: 27.

“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; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” Matt. 25:31-32.

“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: 2-3.

“If I will that he tarry till I come what is that to thee? Follow thou me.” John 21: 22.

2. THE TESTIMONY OF HEAVENLY BEINGS

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also 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: 10-11.

This passage declares that the **SAME JESUS** shall return **IN LIKE MANNER** as He went, that is, that His return will be visible and personal. The two “men” that “stood by” were probably Moses and Elijah. They appeared with Jesus on the Mt. of Transfiguration, they were doubtless the “**two men**” who testified to the women at the tomb that Jesus had risen (Luke 24: 4-5), and they will be the “**Two Witnesses**” that shall testify during the Tribulation. Rev. 11: 3-12.

3. THE TESTIMONY OF THE APOSTLES

PAUL

“For our conversation is in heaven; **from whence also we look for the Saviour**, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Phil. 3: 20-21.

“Looking for that ‘**Blessed Hope**’ and the ‘**Glorious Appearing**’ of the great God and our Saviour Jesus Christ.” Titus 2:13.

“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.” Heb. 9: 28.

JAMES

“Be patient therefore, brethren, unto the coming of the Lord.” James 5: 7.

PETER

“For we have not followed cunningly devised fables when we made known unto you the power and **coming** of our Lord Jesus Christ, but were eye-witnesses of his majesty.” 2 Peter 1:16.

Peter here refers to the Transfiguration of Christ on the mount (Matt. 17:1-5), which was a type of His Second Coming. Moses was a type of the “resurrection saints,” and Elijah of those who shall be translated without dying. Peter, James and John were a type of the Jewish Remnant that shall see Him when He comes, and the remaining disciples at the foot of the mount, unable to cast the demon out of the boy, of those professed followers of Jesus who shall be left behind at the Rapture, and who shall be powerless to cast the demons out of the demon-possessed people of that period.

JUDE

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand 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 spoke against him.” Jude 14:15.

JOHN

“And now, little children, abide in him; that, when he shall appear we may have confidence, and not be ashamed before him at his coming.” 1 John 2:28.

“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.” Even so, Amen. Rev.1:7.

4. THE TESTIMONY OF THE LORD’S SUPPER.

“For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” 1Cor. 11:26.

The Lord’s Supper is not a permanent ordinance. It will be discontinued when the Lord returns. It is a Memorial Feast. It looks back to the “Cross” and forward to the “Coming.” An engagement ring is not intended to be permanent. It is simply a pledge of mutual love and loyalty, and gives place to the wedding ring. So, the Lord’s Table may be looked upon as a betrothal pledge left to the Church during the absence of her betrothed.

Paul in all his epistles refers but 13 times to Baptism, while he speaks of the Lord’s return 50 times. One verse in every 30 in the New Testament refers to Christ’s Second Coming. There are 20 times as many references in the Old Testament to Christ’s Second Coming as to His First Coming.

Chart 1

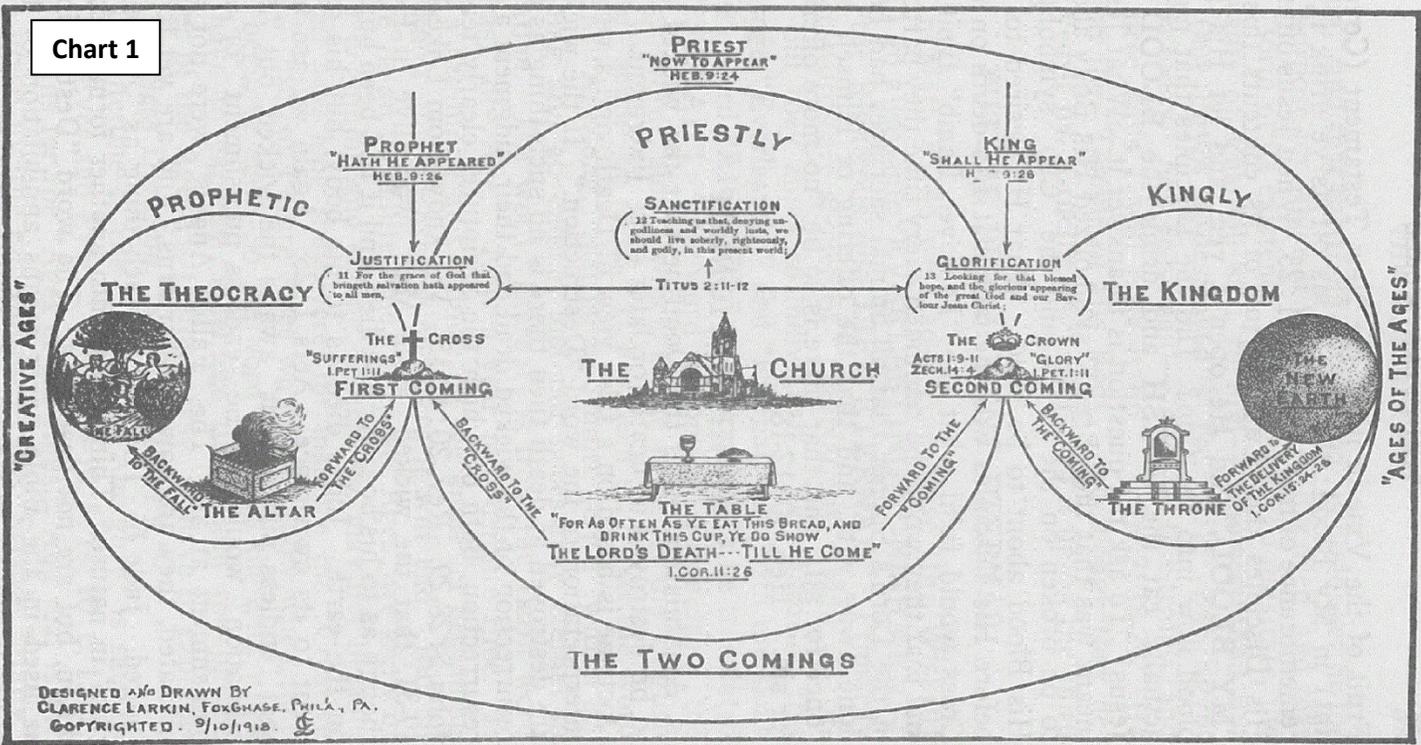


Chart 2

