

The 2nd Coming of Christ Judgment & The End of the World

Hebrews 9:27-28 And as it is appointed unto men once to die, but after this the judgment: **28** 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.

II Thessalonians 2 teaches that the **Second Coming** should not be expected until certain events have taken place. These are to be: **(1) A falling away, or apostasy;** **(2) The removal of some power which hindered the manifestation of the man of sin or lawlessness;** **(3) The manifestation of the man of sin, and following this, the coming of the Lord.**

II Thessalonians 2:1-2 Now we beseech you, brethren, by the coming of our Lord **Jesus Christ**, and [by] our gathering together unto him, **2:2** That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

“That ye be not soon shaken in mind ...” Be not agitated, in distress or troubled.
“... Neither by spirit ...” By someone who says he has a revelation of the Spirit.
“... Nor by word ...” Nor by one who claims to quote a word or letter from us.

II Thessalonians 2:3 Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition;

“... except there come a falling away first ...” That is, there shall be a general falling away from the purity of the faith outlined in the New Testament will precede the **Second Coming of Christ** . No apostasy of any such magnitude occurred in the history of the church for centuries, until **Boniface** declared himself **Papa or Pope** in **606 AD**. which could answer to Paul's description.

But there was then as there is today a gradual change movement. This change movement is accompanied by corruption, and a departure from the ancient faith. This change movement took several hundred years to develop fully into the man of sin or lawlessness.

II Thessalonians 2:4 Who opposeth and exalteth himself above all that is called **God**, or that is worshipped; so that he as **God** sitteth in the temple of **God**, shewing himself that he is **God**.

It takes as much power and authority to change a law of God as it did to enact the Law.

II Thessalonians 2:5-12 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth [*will let*], until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 [*Even him*], whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness

I John 2:18-19 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would [*no doubt*] have continued with us: but [*they went out*], that they might be made manifest that they were not all of us.

II Peter 2:1-3 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

II Peter 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

There is a marked difference in the attitude of those mentioned in II Peter chapter 2 and 3. In 2, the approach is one of stealth and deception; here in 3 the opposition is bold and challenging.

II Peter 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [*they were*] from the beginning of the creation.

Mark 13:33-34 Take ye heed, watch and pray: for ye know not when the time is. 34 [*For the Son of man is*] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Luke 21:34-35 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and [so] that day come upon you unawares. **35** For as a snare shall it come on all them that dwell on the face of the whole earth. **36** Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

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

Mark 13:35-37 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: **36** Lest coming suddenly he find you sleeping. **37** And what I say unto you I say unto all, Watch.

Why would Jesus tell us to watch if we could not know the season of His return?

Matthew 24:43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. **44** Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

The lesson of the illustration is a constant state of preparation.

The season of His return is alluded to as Jesus uses the destruction of Jerusalem as a type or shadow of the Second Coming of Christ and the End of the World.

Luke 21:20-24 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. **21** Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into. **22** For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. **24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

“... they shall fall by the edge of the sword ...” Josephus gives the names of the tribes and villages with the numbers put to death, arriving at the fantastic total of 1,100,000; Josephus was a Jewish historian, ... led away captive into all nations .. Titus alone deported some 97,000 at one time; and the scattering of Israel, as often promised by Jesus, was most thoroughly accomplished.

“... Jerusalem shall be trodden down of the Gentiles ...” means occupied by the Gentiles. They occupied it for 1,897 years from 70AD to 1967.

Great learned men such as J.W. McGarvey, B.W. Johnson and Burton Coffman all agree that at Matthew 24:27ff the prophecy of the destruction of Jerusalem becomes a type or shadow of the End of the World and the 2nd Coming of Christ.

“ ... until the times of the Gentiles be fulfilled ... is here named as the period of time during which the Holy City would be subject to Gentile domination, and it is far easier for Christians now to know what this meant than it was for the apostles who first heard it.

The proper understanding of "the times of the Gentiles" must take into account the following things: (1) The fact that nineteen hundred and eighty five years is clearly a part of the period indicated, that much time has already elapsed in the year 2015. (2) The fact that these words "are to be understood as the antithesis of the season of Jerusalem coming to an end when Christ wept over Jerusalem and prophesied her terrible coming end (Luke 19:41-44).

The Times of the Gentiles will be comparable to the times during which the Jews and Jerusalem held the favored position with God. In the end the Gentiles will fully rebel against God just as the Jews fully rebelled when they will-filly murdered the Christ, knowing that He was a prophet, killed the apostles and persecuted the Church unto death.:

The interval between the fall of Jerusalem and the End of the Age is called "the times of the Gentiles," during which the gospel is announced to the Gentiles and the vineyard is given to other people ie: the Gentiles rather than the Jews according to the parables of Matthew 21:33-46, Luke 20:16 & Luke 13:29-30.

The times of the Gentiles is also known as the church age. "The times of the Gentiles" signify the whole period of time which must elapse between the destruction of Jerusalem and the temple, and the beginning of the times of the end when the Lord will return

Furthermore, the times of the Jews did not mean their "full conversion," but just the opposite it means their total fall into willful apostasy to the known will of God. The times of the Gentiles means the period when Gentiles are being saved.

Today, after over nineteen hundred years of Gentile dominion over Jerusalem, during which the Romans, the Saracens, the Franks, the Mamelukes, the Turks,

and the British have, in turn, held authority over Jerusalem. The city is today controlled by secular non believing Zionist Israel. See Coffman

If the interpretations which we have advocated, the same interpretations that have been in vogue among Christian commentators for centuries - if those interpretations are true, then there is a powerful indication in the current status of Jerusalem that suggests the awesome possibility, if not the certainty, that "the times of the Gentiles" have about expired. The current status of true faith in Christ in our troubled world is weak and precarious. Multiplied billions of the Gentile nations have either not heard the gospel at all, or have totally repudiated Christianity. Coffman

If the six-day war that lifted the Gentile yoke from Jerusalem in 1967 is in some manner related to this prophecy. Coffman

The term: "times of the Gentiles" is also used by the Apostle Paul cf:

Romans 11:25-26 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

"... this mystery ..." is that the Jews are judicially condemned and blinded or hardened by God Himself, in consequence of their own self-hardening, and formally and officially sentenced by Christ himself to condemnation.

The Jews shall nevertheless continue to exist in that condition until the fullness of the Gentiles be come in, which may very well mean the end of time, and certainly does mean that, if the fullness of the Gentiles and the end of the world occur simultaneously. See Coffman.

Matthew 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Of course, the primary meaning of the prophecy would apply to the sensational, worldwide, glorious revelation of Christ at his second coming. B.W. Johnson There will be no doubt about Christ's coming when He does come, there will be no discussion, no need that any one shall tell others of it. It will be manifest as the flash of lightning across the sky.

Matthew 24:28 For where so ever the carcass is, there will the eagles be gathered together.

Extending the figure to its ultimate fulfillment at the end of the age, when the world itself will have become corrupt, morally dead and when her day of grace has ended, God will also overwhelm it with destruction. BW Johnson

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Language such as this is hyperbole, and is not literal. Such terms was sometimes used in the Old Testament concerning the removal of illustrious princes and rulers from their estates. BW Johnson

Christ's reference to the prophecy by Daniel, a little earlier in Matthew 24:15, indicates a long separation between the two events. Therefore, the words of this verse should be understood as a reference to the end of time and the final judgment, of which things the destruction of Jerusalem was only a type. BW Johnson & JW McGarvey

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.

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. Even so, Amen.

The second coming will be a personal and glorious return of Christ in the skies. Our modern materialistic, secular, and wicked age will not accept such a view, a fact prophesied by Christ in the revelation that all the tribes of the earth would "mourn" when they see it. JW McGarvey

Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

These words show the strong grounds for referring this portion of the discourse to the final judgment. The parables of the tares and of the fishnet mention the angels that shall come forth and sever the wicked from among the just. The sound of the trumpet is also invariably associated with the judgment and the

resurrection I Corinthians 15:52; 1 Thessalonians 4:16. Also, II Thessalonians 1:6-9 stresses the appearance of angels with Christ in his coming for judgment.

BW Johnson

God has often used heathen nations to punish His people when they backslide. In scripture this is often called “the day of the Lord” or “the Lord Coming” (in judgment).

During the period of the Judges God raised up the Philistines, and others to punish His people.

God came in judgment against Israel in 722 BC and again in 701 BC using the Assyrians to destroy and punish the nation of Israel and it’s capital of Samaria with a captivity in which they became forever lost and are known today as the 10 lost tribes of Israel.

God again came in Judgment against Judah and Jerusalem in 586 BC Using Nebuchadnezzar King of Babylon and the city was taken and the temple was destroyed on the 9th of Av according to the Jewish calendar.

It was 40 years between Jesus’ crucifixion in 30 AD and the destruction of Jerusalem by Titus of Rome in 70AD. The siege of Jerusalem began on Passover in April 70 AD and on the 10th of August which was the 9th of Av by the Jewish calendar the city was taken and the temple was destroyed. This is the very same day the first temple was destroyed by Nebuchadnezzar King of Babylon.

Job 19:25-27 For I know [that] my redeemer liveth, and [that] he shall stand at the latter [day] upon the earth: 26 And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; [though] my reins be consumed within me.

Isaiah 26:19 Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead.

Daniel 12:2-3 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

John 11:25-26 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth

and believeth in me shall never die. Believest thou this?

Matthew 25:31-46 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: 32 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: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed [*thee*] or thirsty, and gave [*thee*] drink? 38 When saw we thee a stranger, and took [*thee*] in? or naked, and clothed [*thee*]? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [*it*] unto one of the least of these my brethren, ye have done [*it*] unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [*it*] not to one of the least of these, ye did [*it*] not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

John 6:40 And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [*they*] are spirit, and [*they*] are life.

John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

The Father is the fountain of life and can restore life to the dead.

The son possesses the same powers.

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

Thus Christ has all power or authority cf: Matthew 28:18

John 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Because the Son speaks the words and does the works, He is therefore the manifestation of the Father.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

The conditions of eternal life are our coming to Him in appointed way.

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Primarily the reference is to those spiritually dead. They shall hear and the Son will give them eternal life.

John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

The Son is the fountain of life, and living waters.

John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

God has made Him the judge of mankind, and because He took on a human body He is well suited for judgment cf:

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

What marvel is it, that He should give spiritual life to those dead in their sins, when even those in their graves shall come forth at His command cf:

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

The Judgment of the Son is based on the perfect knowledge of the will of the Father. Jesus own will is merged in the will of the Father.

II Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.

John Nelson Darby invented the idea of a pre-tribulation rapture theory 1831 AD.

(1) A separation between the righteous and the wicked takes place at judgment. (2) The righteous inherit the kingdom; the wicked "depart into everlasting fire." (3) The state of the righteous is "life eternal;" the state of the wicked is "everlasting punishment." (4) The duration of these two states is the same, exactly the same Greek word being used in each case (aionios). Then if the state of punishment has an end, so has the life.

Jude 14-15 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 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.

I Corinthians 15:24-26 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy [that] shall be destroyed [is] death.

How will Christ deliver up the Kingdom, the Church or the people to God?

I Thessalonians 4:13-17 But 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 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 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 (go first before) them which are asleep. 16 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: 17 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. 18 Wherefore comfort one another with these words.

The glorious coming at the end of the world is meant. Not some fanciful pre-tribulation rapture. Notice in these verses the dead are raised at the time we are “caught up” in fact they go first before the living are caught up. Jesus said that would happen “at the last day.” Not some 7 years before the last day.

John 6:40 And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The second coming of Christ in Power & Glory is one event. What shall become of those who remain alive at the Second Advent? The answer is that they shall be changed in an instant, and thus participate in the resurrection just like others.

I Corinthians 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 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. 53 For this corruptible must put on incorruption, and this mortal [must] put on immortality. 54 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. 55 O death, where [is] thy sting? O grave, where [is] thy victory?

I John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

II Thessalonians 1:7-8 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ

II Peter 3:7-13 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of

ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day [*is*] with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 11 [*Seeing*] then [*that*] all these things shall be dissolved, what manner [*of persons*] ought ye to be in [*all*] holy conversation and godliness, 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Revelation 20:11-15 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [*the book*] of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21:1-4 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 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 they shall be his people, and God himself shall be with them, [*and be*] their God. 4 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.

Revelation 21:16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal

Sources: KJV Bible, theWord.com, B.W. Johnson Commentaries, Coffman's Commentaries and Clarkes Commentary.