

## **The Coming of Christ in Power and Glory**

**We need to be reminded of the reality of death every now and then: everyone we know will either pass on or pass away. It is true. Our acquaintances and associations, our friends and family members ... none of them possess a permanent place in our lives on earth. There is only one relationship that is an exception to this rule—our relationship with the Lord. He is the only person of whom we can say, “I will call upon Him as long as I live.” Everyone else will eventually move on, but not God. He is not going anywhere. The Lord is the only constant.**

**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.**

**John 6:40 And this is the will of him that sent me, that every one 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.**

**In the following 21<sup>st</sup> and 22<sup>nd</sup> verses are proofs of the exaltation of Jesus as the Son of God ... introduced by the word “For”.**

**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 knowledge of the revelation of the Son, a belief in the revelation as to cause its acceptance and our coming to Him in appointed fashion.**

**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 pre-tribulation rapture theory 1831 AD. Darby left the Church of Ireland around 1831. He participated in the 1831–33 Powers-court Conference, an annual meeting of Bible students organized by his friend, the wealthy widow Lady Powers-court. At the conference Darby publicly described his eschatological views, including the pre-tribulation rapture.**

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

**Remember this verse and pay close attention over the next few weeks The resurrection is “at the last day.”**

**Matthew 25:31 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 24:30-31 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. 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**

**“... The throne of his glory” for an account of the great white throne upon which will sit the divine Judge from whose face heaven and earth is described as fleeing away.**

**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.**

**An earthly judge was wont, in pronouncing judgment, to take his place on the "judgment seat," a kind of judicial throne cf: John 19:13.**

**Matthew 25:32-34 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:**

**It will be the day of the final account of all the world.**

**“... He shall separate them one from another ...” Now for the first time the separation takes place. The two classes have mingled together on earth. Every nation, every country, every town and every city has had its wicked and its righteous. Even the church has had its ungodly who have crept in, but now they are to be separated forever.**

**Matthew 25:33 And he shall set the sheep on his right hand, but the goats on the left.**

**Just as Christ is seated at God's own right hand, the sheep, who represent the righteous, are placed at the right hand, which is the place of honor.**

**Matthew 25:34 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:**

**At the judgment His kingly majesty will be acknowledged by all the Universe. "... Come, ye blessed of my Father" This last invitation is only to the righteous, throughout history His invitation on earth to all sinners and mortals has been to "come".**

**Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.**

**John 7:37-39 In the last day, that great [*day*] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [*given*]; because that Jesus was not yet glorified.)**

**In the old testament period the invitation was the same "come" trust the Messiah who is coming to satisfy your thirst for the living waters of everlasting life.**

**Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.**

**To all who have obeyed His earthly invitation He gives a heavenly invitation. "... Inherit the kingdom prepared for you." The blessed are now to enter into an inheritance. On earth they were heirs and joint-heirs with Christ.**

**I Corinthians 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.**

**This is not what you do to be saved, this is what the saved do ...**

**Matthew 25:35-36 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:**

**Matthew 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.**

**The reason why those on the right hand are given the kingdom is now shown. They had ministered unto the Savior. The deeds of loving kindness that the truly benevolent do for His needy disciples are named as having been done to Christ. It should be noted that the duties named are such duties as every-one can perform. Christ does not say "I was sick and ye healed me; or in prison and ye set me free but ye visited me and came unto me." Just a real, personal service of others and thereby serving Christ is implied. Some sacrifice of ease time is required. This is nothing new Isaiah:**

**Isaiah 58:1-12 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. 2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. 3 Wherefore have we fasted, [*say they*], and thou seest not? [*wherefore*] have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. 4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as [*ye do this*] day, to make your voice to be heard on high. 5 Is it such a fast that I have chosen? a day for a man to afflict his soul? [*is it*] to bow down his head as a bulrush, and to spread sackcloth and ashes [*under him*]? wilt thou call this a fast, and an acceptable day to the LORD? 6 [*Is*] not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break**

every yoke?7 [*Is it*] not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward. 9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I [*am*]. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; 10 And [*it*] thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness [*be*] as the noonday: 11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. 12 And [*they that shall be*] of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. 13 If thou turn away thy foot from the sabbath, [*from*] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [*thine own*] words: 14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [*it*].

"... I will make thee to ride upon the high places of the earth ..." This has not happened to the Israelites in the subsequent generations from this prophecy; and the answer lies totally in the two IF's in Isaiah 58:9:b and Isaiah 58:13. On the other hand, the Jews have suffered more terrible persecutions than any other people who ever lived on earth, even down to this very day.

**Matthew 25:35-36** 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.

**Matthew 25:37** Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed [*thee*]? or thirsty, and gave [*thee*] drink?

**Matthew 25:38** When saw we thee a stranger, and took [*thee*] in? or naked, and clothed [*thee*]?

**Matthew 25:39** Or when saw we thee sick, or in prison, and came unto thee?

**This is not what you do to be saved, this is what the saved do ...**

**“Then shall the righteous answer him, saying, Lord, when saw we thee ...”** The saints in all ages, in lands, saints who had never seen Him when He was in the flesh, He commends for feeding, visiting and entertaining Him whom they had never seen in person.

**What is more natural than for them to say:**

**“When saw we thee?” or When did we entertain thee?**

**Matthew 25:40** 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.

**“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”** The righteous understood well that they had often, in the name of Jesus and from the love of Christ, ministered to His brethren ... the poor and suffering saints, but they had never understood that their Lord accepted this as a personal service to Him, Himself.

**Note: (1) that the saved are the righteous, or those whose sins have been washed away by Christ; (2) they are those who have lived and acted in the name of Christ, and have been obedient to his will; (3) they have been full of the love of Christ and have faithfully ministered to the poor and down-trodden. The love of Christ implies love of the brethren, and of all mankind.**



**Galatians 6:10** As we have therefore opportunity, let us do good unto all [*men*], especially unto them who are of the household of faith.

**Matthew 25:41** 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:

**“Depart from me, ye cursed, into everlasting fire”** Those that have sought the Lord on earth shall be with him forever ( 1 Thess. 4:17 ). Those who have turned away from him shall be turned away from him forever. The punishment is everlasting banishment from his presence.

**II Thessalonians 1:7-9** 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: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

**“... Ye cursed”** The term applied to the wicked is a sentence of eternal death.

**“... Into everlasting fire, prepared for the devil and his angels”** Fire is probably used, as in many other places in the Scripture, as symbol of the bitter punishment of the wicked. Note, (1) it is everlasting; (2) prepared, not for man, but for the devil and his angels. Those who choose Satan’s service will share his portion.

**Matthew 25:42** For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

**Matthew 25:43** 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.

**“For I was an hungred ... “The reasons of this awful fate are given. The judgment of the wicked is pronounced, not for what they have done, but what they neglected to do.**

**Matthew 25:44** 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?

**“... Then shall they also answer him, saying, Lord ...”** when saw we thee? etc. These, too, inquire if this is possible. If they had seen Him in His splendor they certainly would have denied Him nothing.

**Matthew 25:45** Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [*if*] not to one of the least of these, ye did [*if*] not to me.

**“... Then shall he answer them ...”** The answer is exactly the same as that given to the righteous.

**Matthew 25:46** And these shall go away into everlasting punishment: but the righteous into life eternal.

**And these shall go away into everlasting punishment: but the righteous into life eternal. (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 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 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 every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

**I Thessalonians 5:1-10X**

**I Corinthians 15:1-55X**

**II Peter 3:1-14X**

**II Thessalonians 1:7-8X**

**Sources: KJV Bible, theWord.com, Clarkes Commentary, B.W. Johnson Peoples New Testament Commentary and Coffman’s Commentary**