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Jesus Will Return

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JESUS WILL RETURN

I. If there is any **promise** available to us--surely this one is. 318X in NT said he'd return. Next to salvation it is most frequently mentioned subject.

Acts 1:11 "Which also said, Ye men of Galilee, why

A. Do not Set Dates.

B. Do not be dogmatic as to events.

1. Ray Summers quote. #1

C. Don't scoff.

2 Pet. 3:1-1:0 "This second epistle, beloved, I now w
Matt. 4:36 "

II. This we know.

A. He will come in Person.

I Thess. 4

1. Photocopy Pg. 42-43 Carter Book. #2

Acts 1:11 "Which also said, Ye men of Galilee, why

2. Studdert Kennedy Poem. #3

B. Comes for a Purpose.

1. To Judge - "God will forgive you but your nervous system won't"

2. Not to save - no other opportunity.

Rom. 1:18-21 "For the wrath of God is revealed from

Rom. 2:14-16 "For when the Gentiles, which have no

Matt. 24:42 "Watch therefore: for ye know not what

3. Higgins Card. #4

4. Are we prepared ("I have thatched me house in calm weather").

Matt. 24:45 "Who then is a faithful and wise servant,

Jn. 9:4 "I must work the works of him that sent me, w

I Jn. 2:28 "And now, little children, abide in him; t

Rom. 2:14-16 "For when the Gentiles, which have not

a.) Eisenhower story. #5

b.) Weatherhead Page. #6

2 Pet. 3:1 "This second epistle, beloved, I now write u

c.) Spiritual Card. #7

5. Christ will right the wrongs of "It's not fair" as a child would say.

Phi. 1:21 "For to me to live is Christ, and to die is gain

6. Story of Victoria. #8

7. It ans. life's quest.

a.) Ward on Indians. #9 #10

b.) Jn. 13:36 "Lord, whither goest thou

Jn. 14:2-3 "In my Father's house are many mansions: if

1 Cor. 2:9-10 "But as it is written, Eye hath not seen,

8. Glorious association.

a.) "See long thy power, etc #11

b.) Poem of Baxter. #12

West End Wed. Night class 6-3-81

We don't know all that we would like to know about the second coming. I don't think that we know all that some people #1 claim to know about the second coming. But this should not cause us to be silent. I can agree with Ray Summers when he said: "That which Christians need to know, they do know: The Lord has promised to return . he will raise the dead and transform the living; he will exercise final judgment upon the deeds of men and their response to the offer of his mercy through his redemptive work; he will bring an end to the present world order and establish the eternal order

for the glory of those who are his and the degradation of those who are not his. This much is clear . . . It is when the details are pressed that difficulties become mountainous and confusion reigns."

What Is to Come?, James E. Carter, page 39

Person

Who is it that shall return? The angelic witness said, "This same Jesus." It is Christ himself who shall return on a cloud.

People have tried to get around the idea of a literal, visible return of Christ himself. Some have said that the promise was fulfilled in the coming of the Holy Spirit at Pentecost. Others have seen fulfillment in the destruction of Jerusalem, A.D. 70. This was interpreted at a very early date as the coming of Christ in judgment upon the nation of Israel for its rejection of him as Messiah. It brought to an end their religious system, of which Jesus had been the fulfillment, though they had not accepted him as such.

Still others find the Lord's promise to return related only to his coming to receive the believer at the point of death. When Stephen was stoned to death, he saw the living Christ standing ready to receive him.

The emphasis in the Gospels, in Acts, in the Epistles, and in Revelation, however, is on a personal, visible, and triumphant return of Christ to the earth to consummate the purpose of God in history and to usher in the eternal order. This is what I understand the Second Coming of Christ to be.

The late Roland Q. Leavell, who was president of the New Orleans Baptist Theological Seminary, served with the YMCA in Paris just after the close of World War I. Word was received that on a given day King George V of England would visit Paris. The very thought of seeing a real king was most exciting to him. So he found himself at the break of day on the

Champs Elysees among a gathering crowd, trying to find a good vantage point to properly view such a historic personage. After hours of waiting it was noised through the crowd, "The king is coming."

The excitement of the host of people was contagious, and Leavell felt that none present was more excited than he. As the great parade passed he mused to himself just how it would be to tell the folks back home that he had seen a real king! As the carriage passed, he in his most mannerly fashion, bowed in respect. But then as he turned to walk away, in reflection he instinctively said to himself, "Pooh!"

Somewhat dismayed at his own lack of awe he questioned himself as to why he was not more impressed at seeing the King of England. Then as he analyzed his own emotions he reflected, "The reason I felt nothing was because he was not *my* king! He didn't even know *my* name. And he brought no gift to me as his subject!" (10).

But when Christ the King comes he will know our names. He will be our King. And he will bring as a gift a crown of righteousness to those who believe in him and love his appearing.

Purpose

Christ has already come to this world once. While here, he died on the cross in atonement for our sins. What is the purpose of his return? Why will he come again?

He will come again to judge the world. His first coming was to save the world, not to judge it.

As Studdert Kennedy wrote in his cockney English dialect:

There ain't bo throne, and there ain't no books,
It's 'Im you've got to see,
It's 'Im just 'Im, that is the Judge
Of blokes like you and me
And, boys, I'd sooner frizzle up,
I' the flames of a burnin''Ell,
Than stand and look into 'Is face,
And 'ear 'Is voice say--'Well?'

#3

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P. 56-57.

4

Marguerite Higgins was a war correspondent who received the much-coveted Pulitzer prize for international reporting because of her coverage of the Korean struggle. She wrote an account of the Fifth Marines, which originally numbered eighteen thousand, in their combat with more than a hundred thousand Chinese Communists:

"It was particularly cold--42° below zero--that morning when reporters were standing around. The weary soldiers, half frozen, stood by their dirty trucks eating from tin cans. A huge marine was eating cold beans with his trench knife. His

clothes were as stiff as a board. His face, covered with heavy beard, was crusted with mud. A correspondent asked him, 'If I were God and could grant you anything you wished, what would you most like?' The man stood motionless for a moment. Then he raised his head and replied, 'Give me tomorrow'." It is the grace of God that he gives us tomorrow. It is the kingdom of God. His return assures it.

What Is to Come?

James E. Carter

Pages 44 & 45

#5

When former president Dwight D. Eisenhower was vacationing in Denver a number of years ago, his attention was called to an open letter in a local newspaper, which told how six-year-old Paul Haley, dying of incurable cancer, had expressed a wish to see the President of the United States. Spontaneously, in one of those gracious gestures remembered long after a man's most carefully prepared speeches are forgotten, the President decided to grant the boy's request.

So one Sunday morning in August, a big limousine pulled up outside the Haley home

and out stepped the President. He walked up to the door and knocked.

Mr. Donald Haley opened the door, wearing blue jeans, an old shirt, and a day's growth of beard. Behind him was his little son, Paul. Their amazement at finding President Eisenhower on their doorstep can be imagined.

"Paul," said the President to the little boy, "I understand you want to see me. Glad to see you." Then he shook hands with the six-year-old, and took him out to see the presidential limousine, shook hands again and left.

The Haleys and their neighbors, and a lot of other people, will probably talk

about this kind and thoughtful deed of a busy President for a long time to come. Only one person was not entirely happy about it - that was Mr. Haley. He can never forget how he was dressed when he opened the door. "Those jeans, the old shirt, the unshaven face--what a way to meet the President of the United States," he said.

What Is to Come?
James E. Carter
Pages 47 and 48

Photocopy
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#6

4. HOW CAN WE PREPARE OURSELVES?

Can you tell us how we can best prepare ourselves for the next life? We seem to be more occupied in making ourselves comfortable in this one. This seems to be our main concern—getting all the pleasures we can out of this life, mainly physical pleasures. How then can we best prepare ourselves for the next?

This is where Christ's coming into our lowly flesh has tremendous importance. The final goal of life after death is to be one with God, to be fitted to share His amazing, glorious life. Then the sooner we give up concentrating on values such as you have hinted at, in being comfortable, squeezing the last drop of pleasure out of life for ourselves, attaining high rank and important positions, the sooner we see that it is more important to develop character, develop capacity for God, the better it will be for us.

We are so often the victims of a faulty sense of values. Dr. Temple once said it as though somebody got into a shop in the night and altered the price labels of the things in the shop, so that valuable things were marked low, and useless things were marked high. Now that is exactly what has happened in this life. Things like obligation, service to others, a sense of duty, unselfish sacrifice, humility—these things are marked low. But having a good time, gaining your ends, socially, sexually, materially, academically—these are marked high. This is one of the things that is wrong with the world. It's living as though there were nothing else after death and this is wrong or—to say the least—mistaken. Belief in survival helps us to get our sense of values right.

#7

LIFE BEGINS AT DEATH

Yes, I was using the concert only as an illustration. The man who loves Christ starts in the next world with an enormous advantage over the man to whom Christ is a meaningless word. People noticed in the disciples a transformation, and they attributed it to the fact that they had been with Christ (Acts 4:13). This we should all endeavor to do during our daily lives. The more time we can spend in a conscious relationship with Christ the better we become.

Can you give us some more illustrations of what would help us to grow spiritually, since this is the only thing that really matters in life?

Yes, but there is a danger in separating secular and sacred and saying, "I grow more, spiritually, by meditation and thinking about Christ than in doing my daily work." There is a catch here. It may be the calling, the vocation, of some people to be monks or to be nuns, but Jesus never made this kind of distinction between sacred and secular. I don't think a thing is made secular by what it is but by the way you do it. A person who runs a home so that all the wheels run smoothly and you do not hear them grinding; a person who spends life ministering to people within that home; a person who, like yourself, is serving other people's needs; this is as sacred, it seems to me, in the eyes of Christ, as giving people Holy Communion or preaching sermons.

I am not quite sure that that is what I meant. I am recalling what Edward Wilson once wrote to the ef-

Do you remember the story of Queen Victoria, when Handel's Messiah was first played in England in a large hall and in the ~~the~~ ^{the} Queen's honor? It had already become the custom for people on the Continent to rise to their feet at the "Hallelujah Chorus," but everyone thought the Queen should remain seated by reason of her station. Yet when the great strains of majestic music floated out, "And He shall reign for ever and ever. He shall reign for ever and ever," The Queen with fine insight got to her feet, lifted the crown from her head and stood with bowed head with the rest, a prophecy of that day when every eye shall see and every tongue confess, and the kingdoms of this earth have been made the kingdoms of Him whose throne is set forever in the heavens and in the little earth.

"Still the Trumpet Sounds" - By J. Wallace Hamilton - Pages 190-

The biblical conception of history is not a meaningless cycle, a routine endlessly repeating itself and signifying nothing. Neither is it the materialistic theory that the universe began as an accidental combination of atoms, and that its only guidance is the purposeless reaction of one particle of matter to another. Under such a philosophy we could look forward only to that final day when this planet and all others, with all values of which we know, would wander lifeless and purposeless through space. Men soon discover that life under such expectations loses all meaning.

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the world hold some sort of belief in immortality, while in no sense a proof, should be mentioned as of significance. The American Indians buried bow and arrows with the bodies of their warriors to be used in the happy hunting grounds. The Laplanders buried flint and tinder to light the way of their loved ones into the next life. The old Norsemen placed a horse and saddle in the grave for the dead to ride, while the Eskimos of Greenland buried a dog to lead the departed into the next world. The ancient Egyptians built their pyramids as tombs for their great ones, and placed in each tomb a copy of *The Book of the Dead* as a guide to the coming life. Some Chinese scatter upon their graves paper images of sedan chairs in which the departed spirits might ride. One pioneer missionary to the interior of Africa said the tribesmen there never referred to the dead as "the departed," but always said, "he has arrived."

There is evidence in the ancient burial caves that even the "Neanderthal man," the oldest clearly recognizable form of human life whose remains have been discovered, believed his dead continued in some kind of existence.⁵ Though it has been stated occasionally that certain primitive people show no evidence of belief in immortality, further study has revealed no tribes which do not hold some view of an after-death existence. How the doctrine of immortality found its way into their life no one knows, but certainly it has been graven eradically on the mind of man. We have seen that the idea of the after-death existence held by most of these people is pitifully inadequate, often a travesty of the teaching of the Christian faith. But the fact of the universality of the belief shows man's instinctive realization that life here alone

#11

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with him.

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So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

#12

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