

THE COMING OF CHRIST

By Don Curtis

INTRODUCTION

1. There are different views on this subject, I believe those that differ from mine are based on symbolic scriptures interpreted literal.
2. I want to admonish everyone to harmonize symbolic scriptures with the facts simply stated without symbols.
3. Rev 20:4-6 Speaks of the first resurrection, there are two major opinions as to the meaning.
4. Some believe the scripture is literal, if so there would have to be two resurrections of the saints for literally the first resurrection would only be martyrs.
5. Most of our preachers believe the first resurrection is regeneration. I have a problem with this view for the resurrected are only martyrs. I think we must also consider that the resurrection begins the millennium, how could regeneration begin the millennium.
6. I think the best view of this resurrection is given by Andrew Fuller recorded in J. M. Pendleton's book of Christian doctrines. I have a copy of the statement for you.
7. I believe honest men will agree this scripture is difficult, if we feel that way why build our doctrines around it.

I. THE COMING OF CHRIST

1. The plural form comings is in the bible one time, but not in reference to Christ. Why? If there were more than one coming surely some where Christ would have used the plural form or he would have mention the two are more together.
2. If there were going to be a thousand comings, when he said something was going to happen at his coming, it would be understood it was going to happen at the next coming. Every reference is such.
3. Acts 1:10-11 How could anyone not understand the angels were talking about the next time.
4. John 14:1-4 How could the apostles not understand the next time he comes. I repeat, If there were more than one coming the language would still mean the next time. I think they would have understood they would live in heaven not on earth.
5. I These 4:13-18
 - A. Verse 15 Unto the coming could only mean the next time he comes.
 - B. Verse 17 Meet the Lord in the air and so shall we ever be will not allow the return of Christ any more.
6. Mt 24:3 Two questions
 - A. When shall these things be? He was telling them about the destruction of the Temple.
 - B. What shall be the signs of thy coming and the end of the world? The sign ties the coming of Christ and the end of the world together, sign is singular.

7. II P 3:3-4

- A. The last days scoffers will say where is his coming? This could only mean in the day of these scoffers the Lord has not come.
- B. All things continue the same means. This could only mean he has not come.
- C. Verse 10 At his coming the heavens will pass away with a great noise and the elements shall melt with fervent heat and the earth and the works there in shall be burned up. Friends his coming is at the last day.

II. THE RESURRECTION OF THE DEAD AT HIS COMING

1. Acts 24:15

- A. A resurrection - We must admit is singular and it is definite.
- B. Of the dead - Does not mean part of them, it means all of them.
- C. Both of the just and the unjust means all there is no other class.
- B. Resurrection is never plural! Why?

2. John 5:28-29

- A. The hour - The hour is definite allowing no time between the resurrection of the Saint and the sinner.
- B. All that are in the grave - All does not allow anyone to be left out.
- C. The same hour some will come forth to life and some to damnation.

3. John 6:40;44;54

- A. John 6:40 The believer raised at the last day.
- B. John 6:44 Those drawn to Christ by the father raised in the last day.
- C. John 6:54 Those that eat his body and drink his blood raised at the last day. This Verse corresponds with verse 35.

4. Job 14:12

- A. Man - A general term for the human race.
- B. Till the heavens be no more - Could mean nothing more than the end of time.

5. Rev 1:7

- A. John's introduction to the book of revelations includes this verse, it has no Symbols, it was not part of his revelation he was told this while Christ was still on earth. The angels also told him at Christ ascension.
- B. Every eye shall behold him - Does not leave any one out.
- C. Even they that pierced his side - That soldier that pierced his side with a spear will see him.

6. John 11:23-24

- A. I know he shall rise again at the last day - Statement by Martha who had been taught by Jesus.
- B. Lazarus was a believer - A believer that would be raised the last day.

III. THE FINAL JUDGMENT IS AT HIS COMING

1. Heb 9:27

- A. Appointed to all man kind.**
- B. The judgment - The expression is definite and will not allow two.**
- C. The final judgment is never plural.**

2. MT 25:31-46

- A. General judgment of the wicked and of the righteous.**
- B. Some say this is the judgment of the gentile nations but Christ says all nations, all nations means nationalities.**
- C. There are no nations righteous.**
- D. Some say there are three groups there the cursed, the righteous and the brothers. I say all the righteous are brothers, and all the brothers are righteous.**
- E. Makes no difference what you call it, it is general in that both the cursed and the righteous are there.**

3. Mt 12:41-42

- A. The people that rejected Christ while he was in the world shall be in the judgment with the men of Nineveh.**
- B. Jew and gentile at the same judgment, Jews are condemned by gentiles.**
- C. Christ said the same of the Queen of the south (Queen of Sheba), she to would rise up against the generation Christ himself preached to.**

4. Acts 17:31

- A. He hath appointed a day in which he will judge the world. A day could not be more definite. There is no time between the saint and the sinner.**
- B. John 3:16 Jesus will judge the same world he died for at Calvary.**

Andrew Fuller's statement of the first resurrection of Rev 20. I think this is the best view of the first resurrection. However, I have never read or heard views of the millennium, that satisfy me.

"The 'first resurrection' appears to me to be no other than the *millennium itself*, to which all that is said of it will well apply. During this glorious period the church will have its Pauls and Peters and Johns over again. Men will be raised up who will go forth in the spirit and power of those worthies, as much as John the Baptist did in the spirit and power of Elias. Thus the apostles and martyrs will, as it were, be raised from their graves and live again upon the earth."¹
