

CHRIST IS COMING AGAIN

ACTS 1:10-11 • TV-024B

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Acts 1:10-11

“And while they looked stedfastly 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.”

My subject today is: **“CHRIST IS COMING AGAIN.”**

I’m going to read from the chapter one of the book of **Acts**. If you would, take your Bible and look at **verses 10 and 11 of Acts chapter one:**

“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 you have seen Him go into heaven.”

Now, four great events shined forth in the Gospel of our Lord Jesus Christ, four outstanding events in the Gospel of redemption:

First of all: John tells us in chapter one of the book of **John**: *“The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”*

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He who made the world was in the world, actually came into this world, actually was born of a woman, and actually was made in the likeness of sinful flesh. He, the Son of God, came down here to this earth and robed himself in human flesh and walked on this earth.

He knew what it was to labor, to work, to have calluses on His hands, to earn His food by the sweat of His brow. He knew what it was to be hungry, what it was to be thirsty, *“what it was to be tried and tested and tempted in all points as we are.”*

He knew what it was to suffer, to bleed. He knew what it was to die. He, the Son of God, came down here to this earth. He actually became a man. The Son of God became the Son of man.

Who is this Jesus Christ, God almighty, God almighty? Paul speaking to the elders at Antioch said, *“You feed the church of God which God purchased with His own blood.”* That’s right!

And then in **Hebrews** chapter one the Scripture says, speaking of the Son, the Father said; *“Thy throne O God is forever.”* Jesus Christ is God. Isaiah wrote way back before He was born; *“Unto us a child is given, unto us a Son is born. His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father.”*

“God was in Christ reconciling the world unto himself.” That’s what I’m preaching and that’s what the Bible teaches, that Jesus Christ is not just an example, Jesus Christ is not just a messenger sent from God; Jesus Christ is actually God in the flesh. He’s the God-man. Put a hyphen in between God and man, the God-man.

He’s no less God, He’s no less man. He’s the God-man, divine nature and human nature emerged into one. That’s the first great event.

Secondly: The great event that shines forth in the Gospel; He died on the cross! *“He who knew no sin was made sin for us that we might be made the righteousness of God in Him.”*

He actually bore our sins in His body on the tree. The Son of God died. You say; “God can’t die.” God in the flesh can die. The flesh can die. Your flesh will die and my flesh will die. And the flesh that Jesus Christ bore died. It bled and it died.

**“See from His hands, His head, His feet
Sorrow and love flow mingled down
Did err such love and sorrow meet?
Or thorns compose so great a crown?”**

Yes, that went on the cross and is God in human flesh, my Substitute, my Redeemer, my Surety, who came down here and took your place and my place, obeyed the law for us, and died under the guilt of our sins.

Thirdly: He arose from the grave! That Sunday morning, the first day of the week, the women came to the grave and the stone was rolled away. And two men stood there in white apparel (the

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two angels). And they said to them; *“Why are you seeking the living among the dead? He’s not here; He’s risen, He’s risen.”*

Christ Jesus the Lord arose from the grave. He’s risen for our justification. His sacrifice and His offering are accepted by the Father and we are accepted in Him. Christ arose for our justification.

Fourthly: He ascended back to the Father and sat down on the throne of God! And there at the right hand of God He sits. He is seated at the right hand of God. The right hand of God is the hand of power, the hand of love, the hand of acceptance, the hand of special favor. That’s the reason they use to say; *“Grant that my son may sit on thy right hand when you come into your kingdom.”*

Our Lord Jesus Christ is seated at the right hand of God. *“There is one God and one mediator between God and men, the man Christ Jesus.”* Paul wrote in **Hebrews 7:25**: *“He’s able to save them to the uttermost them that come to God by Him. Seeing He ever liveth to maketh intercession for them.”*

He intercedes for us. He’s at God’s right hand as our representative, as our Advocate, as our Mediator. As my friend Tom DeJarnant likes to say, *“He’s my lawyer. He’s pleading my case.”*

Now each one of these great events; Christ became a man, Christ died on the cross, Christ arose from the tomb, Christ ascended back to the right hand of the Father where He’s seated, enthroned in power, exalted, and *“given a name above every name;”* each of these events points to the fifth great event, the fifth great link in this golden chain.

The same Jesus who came down here through the womb of Mary and visited this earth as a man is coming again. This same Jesus who bore His cross, that heavy wooden cross on His lacerated back up that steep Mount Calvary and was nailed to that cross and died between two thieves is coming back again.

This same Jesus who was buried in Joseph of Arimathea’s borrowed tomb, who had the great stone rolled in front of that tomb, and the stamp of the Roman Empire put upon it, and the guards of the Roman army stationed about it, but the power of God brought Him out of that grave; He’s coming again.

This same Jesus who stood there on the mountain with His disciples and ascended back to the Father where He’s seated at God’s right hand; He’s coming back again. Now, if He had not come the first time in humiliation He would not come the second time in glory.

If He had not been born under the law to establish for us a perfect righteousness He could not come to receive the reward of His labors. If He had not died on that cross, taking the sting out of death, He could not come to destroy the enemy which He conquered on that cross.

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If He had not risen from the tomb the trumpet could not sound for the resurrection of those who trust in Him and those who rest in Him and those who sleep in Him. If He had not ascended up to the right hand of God, if He had not ascended where He's seated today in power, in exultation; how could He come back from up there with 10,000 of His saints?

After our Lord had risen from the grave, He appeared to His disciples at different times and different people. And now they were walking together, the Master and the 11 disciples. Judas had hanged himself; he was gone but there were 11 of them left.

And they were walking along together. They were walking towards Bethany. They'd been on that route before. That was the home of Mary, Martha, and Lazarus. And as they were walking along and our Lord was talking to them.

And then they reached the brow of the hill and our Lord lifted His hands to bless His disciples. And the Scripture says; *"As He blessed them, He was taken up from them into heaven and a cloud received Him out of their sight."*

And as He went away they stood there gazing into heaven and they watched Him until He went all the way out of sight. And they just kept standing there gazing into heaven.

These two angels appeared to them and said; *"You men of Galilee; why stand ye gazing up into heaven? This same Jesus, (that's what I'm saying) which is taken up from you into heaven shall so come in like manner as you've seen Him go."*

Now, His first coming and His second coming are alike in many respects. There are many things that are very much alike. They have some degree of likeness in these two comings. Now let me point them out to you and then I'm going to show you how the second coming of Christ will be totally different from the first coming.

Now, both the first and the second coming of Christ are personal appearances, *"this same Jesus."* When Christ came to this earth the first time He came not as a spirit; He came as a real man having flesh and bones.

He walked this earth. He ate, He slept, He wept, He worked, and He died. He was a real, live, human being. In fact, after He arose from the tomb and appeared to His disciples they were afraid. They thought they'd seen a ghost. They saw Him die and they saw Him buried.

And now here He is standing in front of them and they thought they saw a ghost. And He said; "Be not afraid; it is I, handle me. Feel the nail prints. Have you got something to eat?" And they gave Him a honeycomb and a fish and He stood right there in front of them and ate it. He said, *"A spirit doth not have flesh and bones as you see me have."* Sometimes people want to discuss what kind of body we're going to have. When we're raised from the grave we're going to have a body like Christ.

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When our Lord came forth from the tomb He had a body of flesh and bone, a resurrected body. And that's what we're going to have.

This same Jesus, the same body that hung on that cross, is going to sit on the throne. The same hands that were nailed to that tree are going to hold the scepter in a personal reign, this same Jesus, a personal appearing.

Secondly: The two comings of Christ are both alike in that both of them are promised by the Father.

The early believers were thrilled at the prospects of the coming of the Redeemer. The promise of God for His Son to come into the world, to redeem the world, made glad the hearts of early believers.

Christ said; *"Your Father Abraham rejoiced to see my day. He saw it and he was glad."* What's He talking about there? Abraham had the promise of the coming Redeemer. He believed that promise.

Moses wrote that; he said; *"The Father will raise up from among you a prophet like unto myself. Him you shall hear."*

And then when one of those people was converted there in Samaria they went to the people and said, *"Is not this the prophet of whom Moses wrote, the Christ?"*

Job saw His day; he said, *"I know my redeemer liveth."* Job is supposed to be the oldest book in the Bible. And Job wrote even before Moses. And Job said, *"I know my redeemer liveth and He'll stand on this earth someday."*

So, the promise of His first coming delighted and thrilled the hearts of the early believers. And today the promise of His second coming delights and thrills the heart of every believer.

This is the way our Lord comforted His disciples when He was about to go to the cross. They were walking there in the Garden I suppose, or in the Upper Room, and Christ; He saw they were bereaved and troubled and sorrowful.

And He said to them, *"Let not your hearts be troubled. You believe in God; believe also in me. 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 you may be also."* He comforted their broken hearts, their bereaved, sorrowful hearts, with the promise of His return.

And then down there in Thessalonica; some of the people had lost loved ones. Their loved ones had died; they'd buried them. And do you know what Paul used to comfort these believers who had lost loved ones?

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He said; *“The Lord himself shall descend from heaven with a shout, with a voice of the arch angel, the trump of God, and the dead in Christ shall rise first. And then we which are alive and remain unto His coming shall not precede them but we shall be caught up together to meet the Lord in the air. Wherefore, comfort ye one another with these words.”* What words? The coming of Christ? That was the way He comforted His disciples and that’s the way Paul comforted the people at Thessalonica.

Now, no man knows when Christ is coming. These people who are always setting dates for the coming of the Lord are playing the fool. Our Lord said himself; *“No man knows the day or the hour when the Son of man cometh”* The angels don’t know only the Father alone knows.

And it would be foolish for me to start setting dates for Christ’s return. I don’t know and you don’t know. I think this about prophecy; I think that we’re going to understand these prophecies and these promises when they are fulfilled.

I think it’s like Peter standing on Pentecost when he preached there the great sermon when they spoke the Gospel in other languages; He said; *“This is that which was spoken by the prophet Joel saying your sons and daughters shall prophecy.”* *“This is that;”* this is what Joel was talking about.

And I believe we know very little about what’s going to happen in the future. And people will get great crowds and astound people with their knowledge of the future, prophecy, what’s going to happen to Israel, what’s going to happen to Russia, what’s going to happen.

They really don’t know. That’s all speculation. We only know this; Christ is coming. We don’t know when He’s coming but we know He’s coming. And we’re not leaning on speculation.

And when these things are fulfilled, when these prophecies come to pass we’ll be able to look at the Scriptures which we have read and we can say; *“Why this is that which was spoken by John in the book of Revelation, or Daniel, or Ezekiel, or one of these others.”*

And then the second coming like the first coming will be unexpected by most people. **2 Peter chapter 3:3**; *“They mocked, they laughed.”* They said, *“Where’s the promise of His coming? Since the fathers fell asleep; all things continue just like they were. Where is your Christ? He hasn’t come yet.”*

Well, they didn’t expect Him the first time either. When He came the first time *“He was in the world and the world knew Him not. He came unto His own and His own received Him not.”* There was no room for the Son of God to be born in the inn. He had to be born in a stable.

And when they saw Him they said, *“There’s no beauty about Him that we should desire Him. Who is He?”* Everybody that was anybody turned thumbs down on Him. They didn’t recognize Him.

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And when He comes back again people won't be looking for Him either. But some will. Simeon was looking for Him. Simeon took the child Jesus up in his arms in the temple and he praised God and he said, "*Lord, now let thy servant depart in peace. I've seen thy salvation.*"

Oh blessed are the eyes that saw Him. Blessed are the ears that heard Him. Blessed are the lips that kissed Him. Blessed are the hands that touched Him. Blessed are the hearts that loved Him, those that look for Him. And to those that look for Him "*shall He appear the second time without sin unto salvation.*"

My friend, have you touched Him? Have your eyes seen Him? Have your ears heard His sweet, precious, voice? Have you kissed the Son? Have you touched Him?

**“Reach out and touch the Lord
While He’s passing by
You’ll find He’s not too busy
To hear your heart’s cry.”**

Some of you are getting up in years; have you touched the Lord? Would you know Him if He came? Are you looking for Him?

**“Reach out and touch the Lord
He’s passing by this moment
Your needs to supply
Reach out and touch the Lord.”**

Don't wait till He comes in Judgment to call on Him. Don't wait till He summons you to come to Him. Don't wait till your ears are deaf and try to listen but can't. Touch Him now!

There are many ways in which these two comings are different though. He came the first time as an infant. He's coming the second time, (beyond my vocabulary) as the infinite one. He came the first time to a manger surrounded by cattle, shepherds, and poor people. He'll come the second time surrounded by all of the glorious host of heaven.

He came the first time born to trouble. He's coming back to indescribable glory. He came the first time in poverty. He's coming back in wealth and majesty. He came the first time as a Lamb that opened not His mouth. He's coming back as the King of Kings and Lord of Lord's.

He suffered alone the first time. He'll be accompanied by millions of saints and angels and redeemed ones. Men cried the first time, "*Crucify Him.*" They'll cry the second time, "*For the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne.*"

There'll be a difference in the treatment He receives when He comes back. The first time the prophet wrote of Him; "*All that see me laugh me to scorn. They shoot out their lips and they say, He trusted in God. Let's see if God will have Him now, if God delights in Him.*"

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“I am become a reproach, despised, rejected of men, a man of sorrows, acquainted with grief.”
Oh, but when He comes again, every eye shall see Him; every knee shall bow in heaven, earth, and hell. And every tongue shall confess that He is Lord, absolute, unchangeable, Lord in heaven, earth, and hell, to the glory of God the Father.

Then the Pharisees step forward and try to entangle Him in His talk. Then the Herodians said, “Tell us therefore is it lawful to give tribute to Caesar or not?” Where’s your penny to hold in His face and try to test His loyalty to Caesar?

Step forward now you Sadducees. Have you no riddles to ask Him? And Judas; you don’t have a kiss to plant on the cheek of the Son of God?

Pilate come forward now and take your basin of water and wash your hands and mock innocence saying, *“I have nothing to do with this just man.”*

You soldiers, where’s the crown of thorns now? Sit Him down in a chair and pluck out His beard and slap him on the face and say: Prophecy; who slapped you? Go and get your mocking robe now and put about His shoulders. Go and get your reed and put it in His hand.

Have you no songs of mockery now? Oh I know what your songs are now; *“O rocks and mountains fall on us. Fall on us and hide us from the face of Him that sitteth on the throne.”*

It’s going to be a lot of difference; there’s a lot of difference in the treatment He’ll receive when He comes again. They’ll cry, “Lord, open to us.” And He’ll say, *“The door is shut. You will seek me and not find me. You’ll call upon me and I’ll not hear you.”*

And He says in **Proverbs 1**; *“I’ll laugh when you calamity cometh.”*

“Now is the accepted time. Today is the day of salvation.”

It’s another difference in the second coming and the first coming. There’ll be a difference in the purpose of His coming. He came to endure the first time the penalty of sin. *“He bore our sins in His body on the tree.”*

**“He paid the debt
All the debt I owe
Sin left a crimson stain
He took that debt, (*“numbered with the transgressors”*)
And made it white as snow.”**

But the second time He comes He’s coming to receive the reward, *“My reward is with me.”* He came the first time to serve; He said, *“I am among you as He that serveth.”* He’s coming the second time to reign. There’ll be no poor, little Jesus, when He comes the second time.

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He came the first time to save. He's coming back to judge. He came the first time to open the door of grace, to extend His arms and say; *"Come unto me all ye that labor and are heavy laden; I'll give you rest."*

He's coming the second time to close that door. And He said; *"God openeth and no man shutteth. And when God shutteth no man will open it."*

He came the first time to invite the guilty; *"Come unto me. Ho everyone that thirsteth; come to the water."* He's coming the second time to separate the rebel to hear Him say; *"Depart from me; I never knew you."*

He came the first time with a sin-offering for justice. He's coming the second time to administer justice. Paul writing in **1 Corinthians 16:22** says; *"If any man love not our Lord Jesus Christ let him be Anathema Maranatha."*

Do you know what that means? Anathema means accursed, under the curse of God, under the wrath of God, under the judgment of God, a curse. Well what does Maranatha mean, when Jesus comes?

"If any man love not our Lord Jesus Christ let him be Anathema (accursed) Maranatha (when Jesus comes)."

**"I dreamed that the great Judgment morning had dawned
And the trumpet had blown
All the nations had gathered for Judgment
Before God's white throne.**

**From the throne came a bright shining angel
And he stood, John said, on the land and the sea
And he swore with his hand raised to heaven
The time would no longer to be**

**The rich man was there at the Judgment
But his riches had melted and vanished away
A pauper; he stood before God
His debts too heavy to pay.**

**The good man came to the Judgment
But his deeds when death came
Were left far behind
The angel that opened the record
Not a trace of his goodness could find**

**The moral man came to the Judgment
But his self-righteous rags would not do**

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**For the men who had crucified Jesus
Had passed off as moral men too**

**The man who had put off salvation, not tonight,
I'll get saved, by and by
No time for me to think of religion
Well, at last he'd found time to die."**

**And oh what a weeping, what a wailing,
As the lost were told of their fate.
They cried for the rocks and the mountains. They prayed.
You've never been to a prayer meeting like that."**

You've been to a prayer meeting where men pray to God. I hear they're praying to the rocks. You've been to prayer meetings when men cried out of life. Here they're crying out of death.

You've been to prayer meetings when men cried out in God's presence. Here they cry out to be hid from His presence. Then they cry and they pray but their prayers are too late.

It's not too late now for me and for you to think on things eternal, to set our affections on things above, to prepare to meet God. He's coming again. He went away but not to stay; He's coming again!