



# The Two Comings of Christ

in the Ancient Prophecies



Henry M. Morris

THE TWO COMINGS  
OF CHRIST  
in the Ancient Prophecies

by Henry M. Morris, Ph.D.



INSTITUTE FOR CREATION RESEARCH

# The Two Comings of Christ in the Ancient Prophecies

by Henry M. Morris, Ph.D.

## **Institute for Creation Research**

P. O. Box 59029, Dallas, Texas 75229  
1806 Royal Lane, Dallas, Texas 75229

Phone: 214/615-8300

Customer Service: 800/628-7640

[www.icr.org](http://www.icr.org)

Copyright © 2006 by the Institute for Creation Research.  
All rights reserved. No part of this booklet may be reproduced in  
any form, except brief excerpts for the purpose of review, without  
written permission of the publisher.

*Printed in the United States of America*

---

Dr. Henry M. Morris was Founder and President Emeritus of the Institute for  
Creation Research.

## The Two Comings of Christ in the Ancient Prophecies

One of the most fascinating aspects of the Messianic prophecies of the Old Testament is the fact that they often blend the promised first coming of Christ (the Messiah) with His Second Coming—the first coming in meekness as a seemingly helpless babe, the second in power and great glory as the great King. These prophecies often seem at first to be referring just to a single great event, so that it would have been very difficult for people in ancient times to realize that the prophecies were really dealing with two comings of the Lord, separated from each other by more than two thousand years.

### **The Near and Far Dimensions of the Prophecies**

Bible teachers often compare this phenomenon to the experience of travelers on a plain viewing mountains from a great distance away. The mountains seem from that distance all to be part of one ridge, but actually the travelers are seeing two ridges, unaware of the valley

between them. The valley would be analogous in the prophecies to the church age, intervening between the first and second comings of Christ.

For example, consider Micah 5:2, predicting His birth in Bethlehem *“But thou, Bethlehem Ephratah, . . . out of thee shall He come forth. . . .”* But then it adds that the babe coming forth from the travailing mother in Bethlehem *“is to be ruler in Israel.”* The problem is that the babe born in Bethlehem actually grew to manhood and died without ever becoming a ruler in Israel. The problem is solved, of course, by recognizing that the prophecy is covering both His first and second comings without noting the long interval between.

Or look at the prophecy of His unusual entrance much later into Jerusalem: *“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass”* (Zechariah 9:9). Jesus did fulfill this prophecy quite literally, as He came into Jerusalem on that first Palm Sunday many years ago (see Matthew 21:1-5), but then the Jewish leaders got the Roman authorities to crucify Him just a few days later, instead of acknowledging Him as King. *That* recognition will eventually be fulfilled at His Second Coming when (as the same prophecy says in Zechariah’s next verse) *“ . . . He shall speak peace unto the heathen [or Gentiles]: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth”* (Zechariah 9:10).

There is also the great prophecy so often quoted on Christmas cards: *“For unto us a child is born, unto us a son is given”* (Isaiah 9:6). This promise in effect echoed the previously given promise of Isaiah 7:14: *“Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel.”* And, indeed, these prophecies were literally fulfilled when Jesus was born of the Virgin Mary many centuries later. However, that promise also said (in the same context cited just above): *“and the government shall be upon His shoulder: . . . Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever . . .”* (9:6-7).

Interestingly, this promise was repeated to the Virgin Mary herself just prior to its imminent fulfillment, when the angel Gabriel announced to her that she was the one chosen by God to carry it out. *“Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS”* (Luke 1:30-31). That prophecy would indeed be fulfilled just nine months later. However, the angel had not stopped there. *“. . . And the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end”* (vv. 32-33). That prophecy (like the second ridge of mountains) is still off in the distance, awaiting Christ’s Second Coming.

But if the first was so wonderfully and miraculously fulfilled, can we doubt that the second will also be fulfilled, in the Lord's good time? The same angel, by authority of the same God, spoke both prophecies at the same time, sounding just as though they could both be fulfilled together, even though later events have revealed a long time hiatus in between.

And what about the star that announced Christ's birth to the eastern wise men, who then traveled many miles to welcome the newborn King? They were familiar with the ancient words of the famous Mesopotamian prophet Salaam, who had prophesied way back in Moses' time: *"I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, . . . Out of Jacob shall come He that shall have dominion, . . ."* (Numbers 24:17,19).

The star did signal the birth of Jesus to the Magi, who were probably also familiar with the other Messianic prophecies of the Old Testament, and this impelled them to set out on the long journey to Jerusalem to welcome the newborn King who was to have dominion and hold the Kingly Sceptre. Instead, however, they were diverted to Bethlehem by the Jewish priests and King Herod, who bitterly resented the thought of a coming rival to the throne. Once again, however, the complete fulfillment of this prophecy must await His Second Coming.

Many of the Messianic psalms also exhibit this double-edged aspect. For example, the first of these (Psalm 2),

notes that *“The kings of the earth”* and *“the rulers”* will be planning to *“take counsel together, against the LORD, and against His anointed [that is, His Messiah, or Christ] saying, Let us break their bands asunder, and cast away their cords from us”* (vv. 2-3). But then God not only will laugh at such folly, but has identified His anointed one as His own Son, saying to Him, *“Thou art my Son; . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession”* (vv. 7-8).

The heavenly Father thus not only promises that His Son will come to the earth but also that He will eventually possess it, even its *“uttermost parts.”* That aspect of this remarkable prophecy was obviously not accomplished at His first coming, but will certainly be done when He comes again.

The 45th Psalm also speaks about both of His comings. First He will come *“out of the ivory palaces”* of Heaven down to Earth, where then *“grace is poured into thy lips.”* He also will become a man at that time, when not only His gracious words but His wonderful deeds will mark Him as *“fairer than the children of men.”* But then He is also addressed as God on His throne: *“Thy throne, O God, is for ever and ever”* for He soon will be King of the whole creation through all eternity (vv. 8,2,6).

In Psalm 110, He is addressed by the Father again who tells Him: *“Sit thou at my right hand, until I make thine enemies thy footstool.”* The context is that of His



ascension back to Heaven after being rejected by His people on Earth at His first coming. But then the Father calls Him *“a priest for ever,”* as well as the One who must eventually *“rule . . . in the midst of thine enemies”* (Psalm 110:4,2).

In Psalm 118, He is first called *“The stone which the builders refused”* as God first sought to make a spiritual temple where He could live in the bodies of His people, but who would eventually be recognized and accepted as *“the head stone of the corner”* (118:22).

Probably the most significant of the Messianic psalms is Psalm 22. In this amazing prophecy, written by David about a thousand years before its initial fulfillment, is a detailed description of the sufferings of Christ as He was being crucified on the cross; it also describes the people and their doings around the cross. This terrible event climaxed the first coming of Christ. The Lord Jesus prophetically is said even to have referred to His human birth, saying to His Father: *“Thou art He that took me out of the womb: thou didst make me hope when I was upon my mother’s breasts”* (22:9). But then He suffered more than any other man ever suffered, and the psalm describes all that would happen, doing it very realistically and vividly. Finally He would be brought down into *“the dust of death”* (v. 15).

Yet the psalm soon shifts into a glorious prophecy of the future at His Second Coming, when *‘All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.*

*For the kingdom is the LORD'S: and He is the governor among the nations” (w. 27-28).*

Thus the psalm which prophesies most fully and sadly about His sufferings at His first coming also speaks heartily and gladly about the wonderful results of His Second Coming.

The same phenomenon is present in that other most detailed prophecy of His suffering and death, the tremendous 53rd chapter of the prophetic book of Isaiah. This chapter, with its remarkably fulfilled details about the first coming of Christ, from His birth to His death and burial and even His Resurrection, is often said to set forth the most complete exposition of Christ's saving gospel anywhere in the Bible.

And it also looks forward to the distant future, actually beginning with the prediction: *“He shall be exalted and extolled, and be very high”* (Isaiah 52:13). Not just yet, of course, but it will surely be done when He comes again.

The twofold emphasis in all these prophecies could not really have been fully comprehended by those who read them before Christ came the first time. His disciples (as well as various others during His early ministry) kept asking why He was not planning to purge the nation of the pagan Romans who had subjugated Israel and were bitterly resented by the Jewish people. Even after His Resurrection and when He was trying to prepare His disciples for His return to heaven and their own ministry of preaching the gospel, they still were asking—*“Lord, wilt thou at this time restore again the kingdom to Israel?”* (Acts 1:6).

*With reference to those who were studying the prophecies back in the days before even His first coming, Peter has given us a fascinating insight about their confusion. Regarding even the prophets themselves, those who had written down these prophecies in the Old Testament Scriptures, Peter said that “the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into” (1 Peter 1:10-12).*

Thus not even the Old Testament writers themselves, who wrote down the very prophecies we have been discussing, could quite fathom the time factors involved in the sufferings of Christ at His first coming and the glories accompanying His Second Coming. In fact, not even the angels (both the faithful angels and the fallen angels), all of whom are intensely interested in the developing plans of God for His creation (note Ephesians 3:10, for example), could fully understand.

We can empathize with the confusion they must have felt in those days, for most of the prophecies really don't seem to reveal that there will be a significant time gap

between the sufferings of Christ and the glory that will follow. That time gap has now extended for two thousand years, but the prophecies themselves don't say that.

## **The Prophecy of the Seventy Weeks**

But there is one prophecy that really does imply a gap, although it doesn't say that in so many words. This is the amazing prophecy dealing with the period known as the "seventy weeks of Daniel." This was a prophecy brought from God to Daniel by the angel Gabriel, in answer to Daniel's prayer about the promise of God that He would restore the people of Judah back to their own land after seventy years of captivity in Babylon.

The prophecy is recorded in detail in Daniel 9:24-27. It begins with this wonderful promise: *"Seventy weeks [literally 'seventy sevens; the context indicating seventy seven-year periods'] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (v. 24).*

Some of these promises (e.g., *"to make reconciliation for iniquity"*) were accomplished when Christ died for all our sins, through which God *"hath reconciled us to Himself by Jesus Christ"* (II Corinthians 5:18), but others must obviously await His Second Coming (e.g., *"bring in everlasting righteousness"*).

The first part of its fulfillment occurred right on schedule, thus constituting a remarkable proof of its divine inspiration. Note the schedule as Gabriel continued his message to Daniel. “*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks [that is, 49 years], and threescore and two weeks [i.e., 434 years]*” (Daniel 9:25). In other words, there would be 483 years from the time when the Persian emperor Artaxerxes authorized Nehemiah to rebuild the city of Jerusalem, including its wall (see Nehemiah 2:1-8), until the presence of Messiah the Prince in that city.

The city and its wall were indeed rebuilt under Nehemiah’s supervision “*even in troublous times*” as the prophecy indicated (v. 25), and this 49-year period also included the book written by the last Old Testament prophet, Malachi.

But then there were to be 434 more years unto “*Messiah the prince.*” Artaxerxes’ decree was apparently given in about 446 BC. Adding the prophesied 483 years would clearly bring us about to the period of Christ’s earthly ministry. In fact, some careful Bible scholars have developed strong evidence that this 483-year period terminated on the exact date when Jesus came into Jerusalem riding on the young ass prophesied by Zechariah, thus acknowledging Himself for the first time to be the prophesied “*king*” (Matthew 21:4-5)—or, in the words of Gabriel, “*Messiah the Prince.*”

At first, the common people did joyfully acclaim Him as their King, but in only a few days, under the instigation of the chief priests, they all turned against Him and soon He was put to death on a cross. The prophecy also included that development. *‘And after threescore and two weeks shall Messiah be cut off, but not for Himself’* (Daniel 9:26). Indeed it was not for Himself that He allowed Himself to be crucified! He was making reconciliation for iniquity—our iniquity! He was being sacrificed as *“the Lamb of God, which taketh away the sin of the world”* (John 1:29).

But what about the rest of the prophecy? His death on the cross has not even yet, almost 2000 years later, made an end of sins or brought in everlasting righteousness.

Here is where this famous prophecy of the seventy weeks indicates that there will be a significant time gap between its initial and final fulfillment. So far we have only sixty-nine weeks, but Gabriel had said that seventy weeks were determined for its complete accomplishment.

He said that the people of a certain *“prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined”* (Daniel 9:26). It would only be after all these events that the one year remaining in the prophecy would begin.

At that point in time, that prince *“shall confirm the covenant with many for one week”* (v. 27). That is, the coming prince will make a seven-year treaty with the Jewish leaders.

But before that can happen, we know from history that the Romans destroyed Jerusalem and its temple in two stages ( A.D. 70 and 135), following which there was a “flood” (or “overflowing”) of its people into their long dispersion in all the nations of the world—mainly because they had rejected their King Messiah when He came.

Furthermore, the prophecy continued, saying (literally) that “*wars and desolations are determined [unto the end]*” (v. 26). Jesus also predicted that during this age, there would be “*wars and rumors of wars . . . but the end is not yet*” (Matthew 24:6).

There have, indeed, been wars and desolations everywhere and almost continually in the world ever since. But one day, Christ’s Second Coming will take place and all the promises will shortly be fulfilled. The covenant with the “*prince that shall come*” will be made and the seventieth week will begin.

However, this will not all be done instantaneously or simultaneously. Just as Christ’s first coming took place over 33 years or so, His Second Coming will also involve a period of time—at least the seven years of that seventieth week.

This is not the place, however, to discuss the details of that prophetic future. Much of the book of Revelation, in fact, deals with those events. They are, indeed, very important and very interesting to study, and many books have been written about them.

Our main purpose here, however, is simply to note that the Old Testament did imply that there would be

two comings of Christ, even though never saying so in so many precise words. The two comings are commonly so intermingled in the prophecies as to look like only one coming. It is in this remarkable prophecy of the seventy weeks that it is finally obvious that a time gap has to be involved between the initial and complete fulfillments of the Messianic prophecies of the Old Testament.

### **The Sure Word of Prophecy**

But now we must note a very important point. The portions of the various prophecies relating to Christ's first coming include many specific details (His birthplace, for example, the star announcing His coming, even the date of His presentation, and then also the details of His death and Resurrection) that have been specifically and literally fulfilled. This fact has always constituted one of the great evidences of Biblical inspiration and the truth of Christianity.

This fact assures us that those portions of the prophecies relating to His Second Coming and the great consummation of God's wonderful plan will also be specifically and literally fulfilled. Therefore, we can surely look forward with confidence to the complete fulfillment of all God's tremendous promises.

And when we turn to the New Testament, we find many additional promises of His return to complete His great work of redemption and salvation. These are not just inferred from the uncompleted aspects of the Old



Testament prophecies, but are specific and explicit assurances that He is coming again.

There are many of these—too many to try to expound in this small booklet. But we can look at some of them—and rejoice as we do.

In the days of His earthly ministry, the disciples of the Lord Jesus, as well as others, were still thinking that He would somehow fulfill all the great kingdom promises while He was here on Earth. They did not yet understand that *“the sufferings of Christ”* must come before *“the glory that should follow”* (I Peter 1:11), and especially the fact (as clearly implied in the seventy-weeks prophecy in the book of Daniel) that there would be a long time gap in between.

Furthermore, the teachings of Jesus, both to His disciples and occasionally to large crowds, necessarily concentrated on preparing them for godly living and effective witnessing here on Earth in this present age. He did occasionally, especially in parables, refer to *“the end of the world”* (for example, in the parables of the kingdom; note Matthew 13:39-40), but there was little indication that this would happen at a future coming.

He also mentioned a coming time of earthly *“regeneration,”* when He would *“sit in the throne of His glory,”* and the twelve disciples would *“sit upon twelve thrones, judging the twelve tribes of Israel”* (Matthew 19:28). Again, however, He did not reveal that this could only take place when He would come again after a long absence in Heaven.

Occasionally, especially in His later parables, He did seem to hint that He would be gone a long time and then return. For example, in the parable of the pounds, He said that *‘A certain nobleman went into a far country to receive for himself a kingdom, and to return’* (Luke 19:12). In the somewhat similar parable of the talents, He spoke of *“a man travelling into a far country”* who then only returned *“after a long time”* (Matthew 25:14,19).

There were other hints. At the conclusion of a parable urging persistent prayer, for example, He asked the wistful question: *“Nevertheless when the Son of man cometh, shall He find faith on the earth?”* (Luke 18:8).

Nearing the end of His ministry, He did speak frequently of His imminent death, while also assuring them that He would rise from the dead. Just after Peter’s great declaration that Jesus was *“the Son of the living God”* (Matthew 16:16), the record says that: *“From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day”* (Matthew 16:21).

They somehow failed to comprehend what this meant, and later were taken quite by surprise when He really did rise again. However, as the end drew nearer they did begin to understand something of what might be about to happen in regard to His death. When He told them one day that their mighty temple would soon be completely

*destroyed, they asked Him, saying: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3).*

This question elicited Christ's famous prophetic discourse on the Mount of Olives in which He said, "*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*" (Matthew 24:27). This and similar statements during that climactic week should have left them in no doubt that, in order to come back like that, He would first have to go away.

He also made this clear to the council of Jewish leaders at the trial after His arrest. There He finally said: "*Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven*" (26:64). This assertion then immediately led the council to sentence Him to death.

It does appear, however, that the first time He specifically told His disciples that He would be going away and then someday would come back again was in the upper room at the time of the last supper. He had told them that He was about to be betrayed, arrested, and put to death, and they were very troubled.

That was when He spoke these wonderful words. "*In my Father's house are many mansions: . . . 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 ye may be also*" (John 14:2-3).

He further promised that, though He would be gone, He would send the Holy Spirit to abide with them forever. He then prayed for them (and for us!).

But somehow they still didn't understand completely what was about to happen. Judas betrayed Him, Peter denied Him, and the rest all forsook Him and fled when He was arrested, although John did come back and wait outside the council chambers during His trial.

When He did rise from the dead, it took them quite a while to become truly convinced that He was really alive again. Even then, as mentioned earlier, they still did not quite realize He would not immediately set about to restore the kingdom to Israel.

## **The Resurrection**

There is another very important Old Testament prophecy dealing specifically with Christ's bodily Resurrection. In an important sense, this was the final and climactic event of His first coming, and it gives wonderful assurance that He will be able to completely fulfill all those promises that were left unfulfilled at His first coming.

That great prophecy is found in the 16th Psalm. Some of the other prophecies, especially those predicting His cruel death (Psalm 22, Isaiah 53), do imply that the Resurrection will occur, but Psalm 16:9-10 says it plainly “. . . my *flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*”

The words are coming from the lips of the Holy One, indicating confidence that, although His flesh would die and “rest” for a short while in death, it would actually never “see corruption,” and so would have to be made alive again after less than four days. His “soul” would depart from the body for that period and be in “hell” (that is, *Sheol*, the place of departed souls), but would not be left there.

That means bodily resurrection! These verses were quoted by the apostle Peter in his great sermon on the day of Pentecost (see Acts 2:25-28), with the result that on “*the same day there were added unto them about three thousand souls*” (Acts 2:41). The same verse was also cited by the apostle Paul in his definitive sermon in Antioch (Acts 13:16-41) of Pisidia, Paul’s first recorded sermon in the Bible.

The Resurrection of Jesus Christ from the dead is surely the greatest miracle since the creation itself. It demonstrated conclusively not only that the prophecy in Psalm 16 had been fulfilled, as incredible as it must have seemed, but also that all Christ’s claims were true and His promises sure. As Paul later told the Athenians: “[God] . . . hath given assurance unto all men, in that He hath raised [Jesus] from the dead” (Acts 17:31).

The “near” parts of the various Messianic prophecies dealt with the human aspects of the Messiah’s coming, and were plausible enough for people to believe, especially after they actually took place. But the “far” aspects of His coming—those dealing with His coming in great

power to rule the world would seem truly incredible—except for the Resurrection! We could hardly even visualize or imagine them, were it not for the wonderfully fulfilled prophecy of His bodily Resurrection and ascension back to Heaven.

The psalm also predicts that! In the next verse after promising that His resting body would not see corruption are these verses: *“Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore”* (Psalm 16:11). This was fulfilled when, as Mark says: *“So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God”* (Mark 16:19).

The seemingly incredible prophecies about His return in power and great glory to inherit all nations become quite plausible when we remember that He, alone, among all men who ever lived, conquered death itself, and rose from the dead in His glorified human body. And, unlike those who had been temporarily restored to life after dying (e.g., Lazarus), He could say, *“I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death”* (Revelation 1:18).

Consequently, we can be supremely confident that these glorious second components of the various Messianic prophecies will be literally fulfilled some day just as were the first. In His time, of course. Our responsibility right now is to believe and pray and be ready, for it could be any day.

## Coming Again!

When the disciples finally saw Him actually ascend up through the clouds on His way back to Heaven, they also heard the two heavenly witnesses assure them that *“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”* (Acts 1:11).

They never doubted again that their Lord Jesus would come again. Peter would later write, for example, that those who doubted *“the promise of His coming”* were willfully ignorant (II Peter 3:4-5), and John wrote an entire book about His Second Coming.

James and Jude also wrote about His promised coming (James 5:8; Jude 14). But it remained for the apostle Paul to bring out so clearly the wonderful truth that the very first event of the Second Coming will be *“our gathering together unto Him”* (II Thessalonians 2:1). When *“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: 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”* (I Thessalonians 4:16-17).

At that time, a marvelous transformation will occur. The Lord Jesus Christ *“shall change our vile body, that it may be fashioned like unto His glorious body”* (Philippians 3:21). *“. . . when He shall appear, we shall be like Him”* (I John 3:2). *“. . . we shall all be*

*changed, 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” (I Corinthians 15:51-52).*

In our glorified Christ-like bodies, *“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 21:4). This is not only possible, but real, for there will be no more sin among the redeemed family of God.

There seems to be another very important event soon following this “rapture,” as it has been called, of all believers. *“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”* (II Corinthians 5:10). *“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire”* (I Corinthians 3:13-15).

The rewards have not been described, but may well have some relation to what we have done in this earthly life to merit them. The last promise made by Christ to His followers is, *‘And, behold, I come quickly; and my*



*reward is with me, to give every man according as his work shall be*" (Revelation 22:12).

Whatever these rewards may be, we shall eventually enter into the joy of the Lord (Matthew 25:21,23) as we begin to "*serve Him*" forever (Revelation 22:3). In one sense, the Second Coming of Christ will encompass only the seven years corresponding to the seventh week of the seventy weeks of Daniel's prophecy. In another sense, however, it will endure eternally, for Christ will never leave His disciples again. ". . . *and so shall we ever be the Lord*" (I Thessalonians 4:17).

It is no wonder that Christian believers have been looking forward to His Second Coming ever since His first coming. There are a number of cautions in the New Testament telling us not to try to calculate the date of His coming, for He could come at any time. "Perhaps Today!" should be our watchword. We surely want to "*have confidence, and not be ashamed before Him at His coming*" (I John 2:28). "*For yet a little while, and He that shall come will come, and will not tarry*" (Hebrews 10:37).

"*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*" (Hebrews 9:28). May God help us more and more to "*love His appearing*" (II Timothy 4:8).

"*Even so, come, Lord Jesus*" (Revelation 22:20).

## **Other Easter Booklets of Interest**

*The Resurrection of Christ*

*The Wonder of It All*

*God's Plan for Your Life*

*Christ Our Life*

*Impact of the Empty Tomb*

*Better Than the Angels*

*The First Two Witnesses of the Resurrection*

*God's Way of Salvation*

*Reason and the Christian Hope*

### **Institute for Creation Research**

1806 Royal Lane

Dallas, Texas 75229

214/615-8300

Customer Service: 800/628-7640

[www.icr.org](http://www.icr.org)



**INSTITUTE for CREATION RESEARCH**

1806 Royal Lane  
Dallas, Texas 75229  
214/615-8300

**Customer Service: 800/628-7640**

[www.icr.org](http://www.icr.org)