

## THE COMING(S) OF THE LORD

THE COMING(S) OF THE LORD, THE DAY OF THE LORD, WHEN  
THE LORD IS REVEALED (REVEALED FROM HEAVEN), THE  
REVELATION OF CHRIST, THE DAY OF GOD, THE SHAKING OF  
THE EARTH AND THE HEAVENS, THE DARKENING OF THE MOON  
AND SUN, THE SON OF MAN RIDING ON THE CLOUDS, THE  
BRIGHTNESS OF HIS COMING, THE COMING OF THE SON OF  
MAN, THE SON OF MAN IS COMING, THE COMING OF THE DAY OF  
GOD, THE PROMISE OF HIS COMING, THE COMING OF OUR LORD  
JESUS CHRIST, LAST DAYS, LATTER DAYS,  
THAT DAY, THE DAY OF CHRIST,  
WHEN THE SON OF MAN COMES,  
THE LORD RETURNED (PARABLES), ETC.\*

APPENDIX: "NEW HEAVENS AND NEW EARTH" \*\*

"...when the Son of Man comes, will He really find faith on the earth?"

Luke 18:8b

\***NOTE 1:** Although all of these terms or phrases "sound" like they may apply to the Lord's final return, they do not. It helps, therefore, to know how they were used and for what period of time they were applied in order to have a clearer understanding of what God has revealed about the Lord's return. It would also be helpful to read the introduction on the next page before beginning this study.

\*\***NOTE 2:** One of the questions that arises from this study is in regards to the phrase "new heavens and a new earth." The **APPENDIX** contains a study on this phrase.

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## INTRODUCTION

The meaning, time, and place of phrases such as "the coming of the Lord," "the Day of the Lord," and similar wordings listed in the title of this paper can only be determined by their context. These phrases have **different meanings** depending on the times and circumstances to which the author of the scripture(s) is referring.

In all cases, these phrases have to do with **God's judgment** upon a nation(s) and/or the establishment of **new circumstances** regarding certain events, which have already happened in our past, are taking place in the present, or are yet to happen in the future in order to bring about God's purpose and plan. Attention must be given to each text.

Phrases such as "the coming of the Lord" and "day (or Day) of the Lord" do not always apply to the very last coming of the Lord when all material things will come to an end. Some of these phrases in the title can also apply to times in the past when the Lord came to render judgment upon certain nations and cities such as Israel, Judah, Babylon, Egypt, Rome, Jerusalem, etc. Some of these phrases are also used to refer to the final coming or return of Christ, which is yet to be fulfilled.

A number of the parables that Jesus told were about the return of the Lord. In the parables, the Master goes away and returns, the King returns from a distant country, the Lord returns to reward the obedient and the disobedient, and so on. These parables, however, will not be included in this study.

**NOTE: This study will begin with an examination of the phrases "day of the Lord" and "the coming of the Lord" as they were used in the past, especially in the Old Testament, in order to understand how they were used regarding the future and yet unfulfilled prophecies regarding the time when the Lord will return one final time, followed by God's final judgment of all men for eternity.**

**NOTE: The book of Isaiah has been chosen as the starting point because it contains a number of these phrases regarding the different kinds of the Lord's comings. Chapter two of Isaiah begins with prophecies about Judah and Jerusalem regarding the building of the "Lord's spiritual house" in the "the latter days." Joel used the term "last days" to describe the Day of Pentecost when the Lord's church began (Acts 2:16-21).**

**NOTE: The author of this paper is convinced that the book of Revelation is not about the final coming of Christ, but rather it is about the coming of the Lord's judgment upon the Roman Empire because of their persecution of Christians. Revelation 1:2, 3; 22:6, 10 state "shortly take place," "the time is near," and "the time is at hand"; therefore, "do not seal the words." Daniel was given a prophecy that was fulfilled in 400 years, and he was told to seal the prophecy because it was "many days in the future" (Daniel 8:26). Conclusion; Revelation was fulfilled in less than 400 years. Roman persecution ended in A.D. 313, some 218 years after John wrote the book of Revelation. However, I am also convinced that some of the Revelation has double fulfillment prophecies; the immediate and the ultimate. The principle that God will bring judgment upon any nation that persecutes His kingdom still holds true. That His kingdom will ultimately have no pain, sorrow, or tears forever will also be true. There are a number of double fulfillment prophecies in the Bible. Many of the statements made about the building of Solomon's temple were also ultimately fulfilled in a spiritual sense in the building of Christ's Temple (1 Kings 5; 1 Chron. 28; 1 Peter 2:1-10).**

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**PART I: THE COMING OF THE LORD AND THE DAY OF THE LORD IN THE PAST:**

**I. This Language Was Used in Reference to God's Destroying His Temporary Physical House (Temples of Solomon, Zerubbabel, and Herod), the Temple Buildings, and Building His Everlasting Spiritual House, the Church;**

**Isaiah 2:1-22**

**2:1-4---**<sup>1</sup> The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.<sup>2</sup>

Now it shall come to pass in the **latter days** *that* the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.<sup>3</sup> Many people shall come and say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.<sup>4</sup> He shall judge between the nations, and rebuke many people; They shall beat their swords into plowshares, and their spears into pruning hooks; Nation shall not lift up sword against nation, neither shall they learn war anymore.

[NOTE: These are the "nations" who have flowed into the "Lord's House," the church of Jesus Christ, the peaceful, spiritual kingdom of God.]

A. "The word that Isaiah the son of Amoz saw **concerning Judah and Jerusalem,**"

**Isaiah 2:1.** [NOTE: This prophecy was fulfilled in Judah and Jerusalem: See Luke 24:44-49 for Jesus' announced fulfillment of this prophecy]

B. "It shall come to pass in **the latter days,**" **Isaiah 2:2** (See Genesis 49:1; Acts 2:17). Genesis 49:1, "And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in **the last days:**"

Acts 2:17, "And it shall come to pass in **the last days,** says God, That I will pour out of My Spirit on all flesh..." (Day of Pentecost)

1. The terms "last days," "latter days," and "latter times" do not always refer to the very last day or days of the world.

a. It can refer to the **last days of an age or any particular time period;**

Gen. 49:1, 8-12; Acts 2:17; 2 Tim. 3:1; Heb. 1:2; 1 Tim. 4:1).

Genesis 49:1, 8-12,<sup>1</sup>"And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in **the last days...**"<sup>8</sup>Judah, you *are he*

whom your brothers shall praise; Your hand *shall be* on the neck of your enemies; Your father's children shall bow down before you.<sup>9</sup> Judah is a lion's whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him?<sup>10</sup> The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until **Shiloh\*** comes; And to Him *shall be* the obedience of the people.<sup>11</sup> Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes.<sup>12</sup> His eyes *are* darker than wine, And his teeth whiter than milk.

**\*Shiloh:** This word is used in the Dead Sea Scrolls to mean *Messiah*.

Acts 2:17, "And it shall come to pass in **the last days**, says God, That I will pour out of My Spirit on all flesh."

2 Tim. 3:1, "But know this, that in **the last days** perilous times will come."

Heb. 1:2, "...has in **these last days** spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds."

1 Tim. 4:1, "Now the Spirit expressly says that **in latter times** some will depart from the faith, giving heed to deceiving spirits and doctrines of demons."

- b. It can refer to the **last days of a particular prophecy**; Daniel 12:4, 6-7, 9, 13. Jesus quoted Daniel 9:27; 11:31, and **12:11** in regards to the abomination of the temple and the destruction of Jerusalem; Matt. 24:15.

Daniel 12:4, 6-7, 9, 11, 13,<sup>4</sup>But you, Daniel, shut up the words, and seal the book until **the time of the end**; many shall run to and fro, and knowledge shall increase...<sup>6</sup>And *one* said to the man clothed in linen, who *was* above the waters of the river, "How long shall the fulfillment of these wonders *be*?"<sup>7</sup>Then I heard the man clothed in linen, who *was* above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that *it shall be* for a time, times, and half *a time*; and when the power of the holy people has been completely shattered, all these *things* shall be finished...<sup>9</sup>And he said, "Go *your way*, Daniel, for the words *are* closed up and sealed till **the time of the end**..."<sup>11</sup> "And from the time that the daily sacrifice is taken away, and the **abomination of desolation** is set up, there shall be one thousand two hundred and ninety days."<sup>13</sup>"But you, go *your way* till the end; for you shall rest, and will arise to your inheritance at **the end of the days**." This is the destruction of Jerusalem: (See Mat. 24:15)

2. The "last day" or "last days" can also refer **to the very last day when Christ literally comes** and the final resurrection takes place; John 6:39, 40, 44, 54; 7:37; 11:24; 12:48; 1 Peter 1:5; 2 Peter 3:3.

John 6:39-40, 44, 54, <sup>39</sup>"This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at **the last day**." <sup>40</sup>"And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up **at the last day**." Note: The day of resurrection would be the very last day of all time.

John 11:24, " <sup>24</sup>Martha said to Him, "I know that he will rise again in the resurrection **at the last day**." Note: Again, the day of resurrection would be the very last day of all time.

John 12:48, " <sup>48</sup>He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him **in the last day**." Note: All men will be judged by God's word in the very last day of all time.

1 Peter 1:5, " <sup>5</sup>who are kept by the power of God through faith for salvation ready to be revealed **in the last time**." Note: In verse four Peter describes our eternal reward and then says it will be revealed in the last time. This would be the very last day of all time.

2 Peter 3:3, " <sup>3</sup>Knowing this first: that scoffers will come **in the last days**, walking according to their own lusts..." Note: Peter speaks of the end of all things in the heavens and the earth which would be the very last day of all time (vs. 4-13).

- C. "...the **mountain of the Lord's house** shall be established on the top of the mountains..." Isaiah 2:2 (See Hebrews 3:6; 12:22-24; 1 Corinthians 3:17).

Hebrews 3:6, " <sup>6</sup>but Christ as a Son over His own house, **whose house we are** if we hold fast the confidence and the rejoicing of the hope firm to the end."

Hebrews 12:22-24, " <sup>22</sup>But **you have come to Mount Zion** and to **the city of the living God**, the **heavenly Jerusalem**, to an innumerable company of angels, <sup>23</sup>to the general **assembly and church of the firstborn** *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect, <sup>24</sup>to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of* Abel." Note: Isaiah is talking about when the Lord would build His house, the church, in Jerusalem.

D. "...and all nations shall flow into it," **Isaiah 2:2** (See Acts 2:17 [Day of Pentecost]; 10:45 [Cornelius, a gentile family]; the church was made up of Jews and Gentiles). Acts 2:16-17, " <sup>16</sup>“But this is what was spoken by the prophet Joel: <sup>17</sup>“And it shall come to pass **in the last days**, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams."

**Note:** These words were quoted by Peter on the **Day of Pentecost**.

Acts 10:45, " <sup>45</sup>And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also."

**Note:** These words were spoken by Peter when God gave to the Jews a sign (tongue speaking) that the Gentiles could be members of God's kingdom.

E. "He will **teach us His ways**...for **out of Zion** shall go forth the law," **Isaiah 2:3**.

Luke 24:47, " <sup>47</sup>and that repentance and remission of sins should **be preached** in His name to all nations, **beginning at Jerusalem**."

Acts 1:8, " <sup>8</sup>But you shall receive power when the Holy Spirit has come upon you; and you shall **be witnesses** to Me **in Jerusalem**, and in all Judea and Samaria, and to the end of the earth."

F. "For the **day of the Lord** of hosts shall come upon everything proud and lofty," **Isaiah 2:12**.

1. Which day of the Lord is this?
2. Look at the description Isaiah gives of this "day of the Lord" in the following verses.

G. "They shall go into the holes of the **rocks**, and into the **caves** of the earth, from the terror of the Lord and the glory of His majesty, when He arises to **shake the earth** mightily," **Isaiah 2:19**.

1. Hosea 10:8 used these words to describe the time Northern Israel would be taken into **Assyrian captivity**; "Also the high places of Aven, the sin of Israel, shall be destroyed. The thorn and thistle shall grow on their altars; They shall say to the mountains, '**Cover us!**' And to the hills, '**Fall on us!**'"
2. Haggai 2:6-9 uses these words to describe the second temple destroyed by Rome in A. D. 70. He says that **heaven and earth would be shaken again** and the remaining temple, the church, would not be shaken; " <sup>6</sup>“For thus says the LORD of

hosts: 'Once more (it is a little while) I will **shake heaven and earth**, the sea and dry land; <sup>7</sup>and I will **shake all nations**, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the LORD of hosts." <sup>8</sup>'The silver is Mine, and the gold is Mine,' says the LORD of hosts. <sup>9</sup>'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."

3. Hebrews 12:25-28, applies Haggai's 2:6-9 verses to the destruction of the physical remains of the Jewish temple and priesthood, and we have received a kingdom which cannot be shaken. Jerusalem was destroyed by Rome a few years after Hebrews was written. " <sup>25</sup>See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more *shall we not escape* if we turn away from Him who *speaks* from heaven, <sup>26</sup>whose voice then **shook the earth**; but now He has promised, saying, "**Yet once more I shake not only the earth, but also heaven.**" <sup>27</sup>Now this, "Yet once more," indicates the removal of those **things that are being shaken**, as of things that are made, that the **things which cannot be shaken** may remain. <sup>28</sup>Therefore, since we are receiving a **kingdom which cannot be shaken**, let us have grace, by which we may serve God acceptably with reverence and godly fear. <sup>29</sup>For our God *is* a consuming fire."
4. Matthew 24:15-28, Jesus speaks of the destruction of Jerusalem in A. D. 70, <sup>15</sup>"Therefore when you see the '**abomination of desolation**,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), <sup>16</sup>"then let those who are in Judea **flee to the mountains**. <sup>17</sup>"Let him who is on the housetop not go down to take anything out of his house. <sup>18</sup>"And let him who is in the field not go back to get his clothes. <sup>19</sup>"But woe to those who are pregnant and to those who are nursing babies in those days! <sup>20</sup>"And pray that your flight may not be in winter or on the Sabbath. <sup>21</sup>"For then there will be **great tribulation**, such as has not been since the beginning of the world until this time, no, nor ever shall be. <sup>22</sup>"And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened. <sup>23</sup>"Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it. <sup>24</sup>"For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.



<sup>25</sup>See, I have told you beforehand. <sup>26</sup>“Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; *or* ‘Look, *He is* in the inner rooms!’ do not believe *it*.  
<sup>27</sup>“For as the lightning comes from the east and flashes to the west, so also will **the coming of the Son of Man** be. <sup>28</sup>For wherever the carcass is, there the eagles will be gathered together.”

**NOTE:** Although this will be covered later in this study, Jesus does say when this coming was to take place, "Assuredly, I say to you, **this generation** will by no means pass away till all these things take place," v. 34. (See p. 23).

5. Revelation 9:6 says that Rome would be shaken and destroyed and its citizens would seek death from suffering because she had persecuted Christians, "<sup>6</sup>In those days men will seek death and will not find it; they will desire to die, and death will flee from them."

**POSSIBLE CONCLUSIONS for Isaiah 2:19:**

- a. Isaiah 2:19 may apply to the Assyrian carrying away of the Jews in 722 B.C.
- b. Isaiah 2:19 may apply to the first and/or second destructions of the temples of God in 586 B.C. (Babylon) and A.D. 70 (Roman).
- c. Isaiah 2:19 may apply to the downfall of Rome because of their persecution of Christians (Revelation 6:9-17; "...kings...great men, the rich men...every free man, hid themselves in the **caves** and in the **rocks** of the mountains, and said to the mountains and rock, 'Fall on us and hide us from...the wrath of the Lamb...For the great day of His wrath has come...,' " Rev. 6:9-10 (These words are God's response to the question of Christians who had been killed in persecution by Rome, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" Rev. 6:9-10.
- d. Isaiah 2:19 **most likely** applies to the **first destruction of Jerusalem by the Babylonians**, because Isaiah says that they would abolish the worshipping of idols" (Isaiah 2:18) and "In that day a man will cast away his idols of silver and his idols of gold..." Isaiah 2:20.

**NOTE:** After the first destruction of Jerusalem in 586 B.C., Israel never again worshipped idols. In the beginning of chapter two Isaiah is saying that the Lord will build another temple, which will be spiritual. In verse five he pleads with them to walk in the light of the Lord, but because they had become like the nations around them (vs. 6-9), the "**terror of the Lord**" and

the "**day of the Lord**" will come upon them. The Lord will "**shake the earth mightily**" (vs. 19, 21), they will "**cast away their idols**" (vs. 18, 20) and they will "**go into the crags of the rugged rocks, from the terror of the Lord...**" (vs. 21). They will do this when the Babylonian army comes to destroy them.

- e. It is interesting to note that **Isaiah 3** is more prophecy about judgment on Judah and Jerusalem and chapter four is about the first coming of Jesus Christ, the Branch (Also see **Isaiah 11:1, 2, 10**).
- 6. In **Isaiah chapters 5-7**, he details some of the trouble God was having with Israel and makes a prophesy about the virgin birth of Christ (Christ's first coming, Isaiah 7:14).
- 7. In **Isaiah chapter 8**, he gives prophecies about Christ becoming a rock of offense to the Jews who would reject Jesus as the Messiah, 8:14 (See Luke 2:34; 20:17; Rom. 9:33; and 1 Pet. 2:8 where this verse is quoted).

## II. This Language Was Used in Reference to **Prophecies Against Babylon and Other Nations Such as Egypt, Ethiopia, Moab and Edom;**

### **Isaiah 13:1-22;**

- A. "The burden against Babylon which Isaiah the son of Amoz saw," **Isaiah 13:1**.
- B. "Wail for **the day of the Lord is at hand!** It will come as destruction from the Almighty...Pangs and sorrows will take hold of them..." **Isaiah 13:6-8**.
- C. "Behold, **the day of the Lord comes...**He will destroy its sinners..." **Isaiah 13:9**.
- D. "For the stars of heaven and their constellations will not give their light; the **sun will be darkened** in its going forth, and the **moon will not cause its light to shine,**" **Isaiah 13:10**.

- 1. This apocalyptic language was used in Isaiah 24:21-23, "<sup>21</sup>It shall come to pass **in that day that the LORD** will punish on high the host of exalted ones, And on the earth the kings of the earth. <sup>22</sup>They will be gathered together, As prisoners are gathered in the pit, And will be shut up in the prison; After many days they will be punished. <sup>23</sup>**Then the moon will be disgraced** and the **sun ashamed**; for the LORD of hosts will reign On Mount Zion and in Jerusalem And before His elders, gloriously," QUESTION: What punishment is Isaiah talking about?

**NOTE:** The time and place of this prophecy are not given, but it comes in the midst of prophecies against Babylon (13, 14), Moab (15, 16), Syria and Israel (17), Ethiopia (18), Egypt (19), Egypt and Ethiopia (20), Babylon and Edom (21), Jerusalem (22), Tyre (23), **a judgment on earth (24)**, a praise to God and song of salvation, but punishment is coming to Israel (25-26), Israel to be restored (27), woe to Ephraim and Jerusalem (28), woe to Jerusalem (29), woe to Egypt (30), woe to those who trust in Egypt, God will deliver Jerusalem, they will return to God, they will cast away their idols (31), a reign of righteousness and peace (32), God's judgment on Zion (33), God's judgment on the nations, but especially on Edom (34), the future glory of Zion, many will be healed (35), history chapters of Assyrian invasion of Israel (36-39), God's people are comforted for the Shepherd will come and feed His flock (40), etc.

2. This apocalyptic language was used in Ezekiel 32:2, 7-10 in reference to the downfall of the Pharaoh and Egypt, "<sup>2</sup>“Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him:... <sup>7</sup>When *I* put out your light, I will **cover the heavens**, and make its **stars dark**; I will **cover the sun** with a cloud, And the **moon shall not give her light**. <sup>8</sup>All the **bright lights of the heavens** I will **make dark** over you, And bring darkness upon your land,’ Says the Lord GOD.” <sup>9</sup>‘I will also trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries which you have not known. <sup>10</sup>‘Yes, I will make many peoples astonished at you, and their kings shall be horribly afraid of you when I brandish My sword before them; and they shall tremble *every* moment, every man for his own life, in the day of your fall.’”
3. This apocalyptic language was used in Joel 2:30-32, which follows the verses quoted by Peter on the Day of Pentecost as having begun to be fulfilled on the first day of the Lord's church (Notice: What happened on Pentecost, happened **"Before the coming of the great and awesome day of the Lord."**), "<sup>30</sup> “And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. <sup>31</sup>The **sun shall be turned into darkness**, And the **moon into blood**, **Before the coming of the great and awesome day of the LORD.**" <sup>32</sup>And it shall come to pass *That* whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls." QUESTION: But what day is this?

a. Malachi 3:1 prophecies of the coming of John the Baptist (quoted in Matt. 11:10 and Mark 1:2) and the first coming of Jesus to this earth; "Behold I send my messenger (John the Baptist) and he will prepare the way before Me. And the Lord, whom you seek, **will suddenly come to His temple**, even the Messenger of the covenant...Behold, **He is coming**...He will purify the sons...and purge them...that they may offer to the Lord an offering in righteousness." This is Christ's first coming, to purify for Himself a people.

b. In Malachi 4:1-6 the prophet uses this language to speak of the destruction of Jerusalem; "For behold, the day is coming, Burning like an oven...**and the day which is coming will burn them up**...that will leave them neither root nor branch...I will send you Elijah the prophet **before the coming of the great and dreadful day of the Lord.**"

**NOTE:** John the Baptist was the Elijah to come, "He (John the Baptist) will also go before Him (Jesus) in the spirit and power of Elijah, to turn the hearts of the fathers to the children...to make ready a people prepared for the Lord," Luke 1:17 (See also Matthew 11:14; 17:10-13; Mark 9:11-13).

**NOTE:** This particular great and dreadful day of the Lord came after John the Baptist and Jesus' first coming. Is the great and dreadful day of the Lord in these references the destruction of Jerusalem? We do know that after the destruction of Jerusalem the Jews no longer knew their tribes nor relationships, "leave them neither root nor branch" (Mal. 4:1b)

4. This apocalyptic language was used by Jesus to describe the destruction of Jerusalem, "His disciples came up to show **Him the buildings of the temple**...and Jesus said to them...**not one stone will be left** one upon another...when you see the 'abomination of desolation,' spoken of by Daniel the prophet...**flee to the mountains**...woe to those who are pregnant...pray that your flight may not be in winter...for as the lightning comes from the east and flashes to the west, so also will **the coming of the Son of Man** be...Immediately after the tribulation of those days the **sun will be darkened**, and **the moon will not give its light**... when you see all these things know that it (He) is near...**this generation** will by no means pass away till all these things take place " Matthew 24:1, 2, 15, 16, 19, 20, 27, 29, 33, 34.

5. This apocalyptic language was used in Revelation to prophesy of Rome's punishment because she had slain Christians, "...there was an earthquake; and the **sun became black** as sackcloth of hair, and **the moon became like blood**. And **the stars of heaven fell to the earth** as a fig tree drops its late figs when it is shaken by a mighty wind," Rev. 6:12-13 (Compare this to Isaiah 34:4, "...host of heaven dissolved...as fruit falling from a fig tree," see E. 2 below).
- E. "Therefore I will **shake the heavens, and the earth** will move out of her place, in the wrath of the Lord of hosts and in the day of His fierce anger," **Isaiah 13:13**. (Don't forget that Isaiah says this is a prophecy against Babylon, Isaiah. 13:1; See page 16, **II.**).
1. Notice the similarities in Isaiah 2:19, "...when He arises **to shake the earth mightily**."
  2. Notice the similarities in Isaiah 34:4, "All **the host of heaven shall be dissolved**, and the heavens shall be rolled up like a scroll; **all their host shall fall down...**" (This is judgment on Edom and other nations who caused Israel to suffer, vs. 5-6, a day of vengeance for the cause of Zion, v. 8, and their lands shall not prosper and wild animals will dwell therein, vs. 11-15).
  3. Notice the language used by Jesus in His reference to the destruction of Jerusalem, "...so also will **the coming of the Son of Man** be...Immediately after the tribulation of those days...the **stars will fall from heaven**, and the powers of the **heavens will be shaken...Then the sign of the Son of Man will appear in heaven...**when you see all these things know that it (the coming of the Son of Man) is near...**this generation** will by no means pass away till all these things take place," Matthew 24:27-30, 33, 34.
  4. Notice the similarities in 2 Peter where it is used in reference to Christ's final coming, "But **the day of the Lord** will come as a thief in the night, in which **the heavens will pass away** with a great noise...the **elements will melt** with fervent heat; both the earth and works that are in it will be burned...will be **dissolved**...looking for and hastening **the coming of the day of God**," 2 Peter 3:10-12.

NOTE: It is vital that the Bible student be able to differentiate between language that is literal and language that is symbolic or apocalyptic, even though they are similar in terms. In the case of 2 Peter we find that Peter defines the event; "last

days," "the promise of His coming," "the world that then existed perished, being flooded with water, but the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men," vs. 3, 4, 6. Peter says that in the flood it was water that destroyed the earth. The water was not apocalyptic, but real. In the second coming of Christ, Peter says that fire will destroy the earth. The fire is compared to the water; therefore, the fire will be real. The water only destroyed life on earth. Peter says that the fire **will melt with fervent heat all elements** on earth and in the heavens. Peter doesn't talk about the sun and moon being darkened or stars falling from the sky. He talks about **total destruction of earth and the heavens**. It is no wonder that Jesus, when remarking about the end of the world said, "Heaven and earth will **pass away**, but my word will never pass away, but of that day and hour no one knows..." Matt. 24:35-36.

- F. "Behold, I will **stir up the Medes against them...and Babylon** ...will be as when God **overthrew** Sodom and Gomorrah...her time is near to come..."  
**Isaiah 13:17-22.**
1. We are reminded at the end of the Isaiah 13:1-22 text that these are apocalyptic descriptions of judgments against Babylon.
  2. God used the Medes to accomplish this judgment (See 36:15-23; Daniel 5:24-30).
- G. "It shall come to pass **in the day the Lord** gives you rest from your sorrow, and from your fear and the hard bondage in which you were made to serve, that you will take up his proverb **against the king of Babylon (14:3)...against Moab (15:1)...daughters of Moab 16:2)...execute judgment (16:3)...against Damascus (17:1)...against Ethiopia (18:1)...Behold the Lord rides on a swift cloud and will come into Egypt (19:1)...against Egypt and Ethiopia (20:3)...Babylon is fallen, is fallen! (21:9)...against Duma (Edom)...against Arabia (21:11, 13)...against the Valley of Vision (Jerusalem) (22:1)...against Tyre (23:1)...It shall come to pass in that day that the Lord will punish on high the host of exalted ones, and on the earth the kings of the earth...the moon will be disgraced and the sun ashamed (24:21-23)...He will swallow up death forever and the Lord will wipe all tears from their faces (return from Babylonian Captivity; 25:8)...Your dead shall live...the Lord comes out of His place to punish the inhabitants of the earth for their iniquity (There will be salvation and refuge in Judah: 26:1, 12, 19, 21)...the**

**iniquity of Jacob will be covered...they will come (from)...Assyria...the land of Egypt and shall worship the Lord in the holy mount at Jerusalem (27:9, 13)...Woe to...Ephraim (28:1)...Woe to Ariel (Jerusalem: 29:1)...woe to the rebellious...who...go down to Egypt, and have not asked My advice (30:1-2)...the Lord will wait that He may be gracious to you...You shall weep no more...you shall throw them away (idols)...the light of the moon will be as the light of the sun...the Lord...heals the stroke of their wound...Assyria will be beaten down(30:18-19,22 26, 31)...**

- G. After the visit of Merodach-Baladan's embassy, (king of the Old Babylonian Empire around 702 B.C.), Isaiah told Hezekiah, king of Israel, that his descendants and their possessions would be "carried to Babylon." (Isaiah 39:1-8).
1. This began to happen some 100 years later (606 to 586 B.C.).
  2. The following chapters in Isaiah (40-66) are written to those who would be carried away into Babylonia.
  3. The latter half of the book of Isaiah explained to the captives why God allowed the captivity to occur; however, God also gave the captives great encouragement through the many Messianic prophecies about the coming of Christ, the building of His kingdom, and salvation that would be made possible to all, including the Gentiles.

**CONCLUSION: We need to be careful about where we apply terms such as "sun and moon darkened, heavens and earth shaken, the Coming of the Son of Man," etc.; for, they are used in a number of different judgments on different people at different times. We must look at the context of these phrases in order to find out to whom, at what time they applied, and whether they are literal or figurative.**

## **PART 2: THE COMING OF THE LORD WITH POWER, RIDING ON THE CLOUDS, WITH HIS HOLY ANGELS AND OTHER SIMILAR TERMS:**

### **I. This Language Was Used in the Old Testament to Refer to the Lord's Power, Control, and Swiftness.**

- A. This description was used in **Isaiah 19:1** regarding the Lord's judgment against Egypt, "<sup>1</sup>The burden against Egypt. Behold, the LORD **rides on a swift cloud**, And will come into Egypt; The idols of Egypt will totter at His presence, And the heart of Egypt will melt in its midst."
- B. This description was also used to describe **the Lord's power in His acts of creation and judgment**:
1. **Psalm 18:10**, "<sup>10</sup>And He rode upon a cherub, and flew; **He flew upon the wings of the wind.**"
  2. **Psalm 104:3**, "<sup>3</sup>He lays the beams of His upper chambers in the waters, Who **makes the clouds His chariot**, Who walks on the wings of the wind."
- C. This is apocalyptic language describing His **power, control, and swiftness**.
1. This is the way it is used in Matthew 24:30-32 when He refers to the **destruction of Jerusalem in A.D. 70** (see verses 2 and 34).
  2. This is the way it is used in Matthew 26:64 when Jesus told **the High Priest Caiaphas** that he **would see the Son of Man** sitting at the right hand of the Power and **coming on the clouds of heaven.**"
    - a. Caiaphas knew from its usage in the Old Testament that it simply meant he would see God through His own control and power bring about His will and plan; and in this case, although he did not understand it completely at the time, Christ is telling Caiaphas that his putting Him on trial , which eventually led to His death, God would raise Him from the dead and sit Him at His right hand, and thus bring about Jesus' everlasting kingdom on the Day of Pentecost.
    - b. Caiaphas, in his own time (served as High priest; A.D. 18-36), would see that Christ's kingdom would be established and that He would be in control (See p. 21, IV. C)
    - c. This occurred when the power of the Holy Spirit came on the Day of Pentecost and Christ built His church in A.D. 33 (Acts 1:6, 8; 2:1, 33, 36; Col. 1:13; Rev. 3:21).



## II. This Language Was Used **In the Old Testament To Refer To The Destruction of Jerusalem By Babylon.**

A. **Micah 1:1, 3-7, 9, 16; 2:12,** "The word of the Lord that came to Micah...in the days of Jothan, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem...For behold, **the Lord is coming out of His place; He will come down and tread on the high places of the earth. The mountains will melt under Him,** and the **valleys will split** like wax before the fire...all this is for the transgression of Jacob and the sins of the house of Israel...I will make Samaria a heap of ruins...all her carved images shall be beaten to pieces...her idols will lay desolate...It has come to the gate of my people---To Jerusalem...for they shall go from you into captivity...Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, and the mountain of the temple like the bare hills of the forest..."

**NOTE:** After Micah prophecies about the destruction of Samaria and Jerusalem and their going into captivity, He speaks to Israel's future after the captivity is over. Micah's words are exactly what Isaiah said in Isaiah 2:2-4, the verses with which this study began. Read the following carefully;

B. **Micah 4:1-2,** "<sup>1</sup>Now it shall come to pass **in the latter days** *That* the mountain of the **LORD's house shall be established** on the top of the mountains, And shall be exalted above the hills; And peoples shall flow to it. <sup>2</sup>Many nations shall come and say, 'Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.' For out of Zion the law shall go forth, And the word of the LORD from Jerusalem." (See study above on Isaiah 2:1-3 in PART ONE. I. A. E.).

C. These verses speak of His power and judgment when He came to destroy Jerusalem with the Hand of Babylon and then to restore His house when He came to this earth to build His church in Acts 2.

## III. This Language Is Used **In The Old Testament To Refer To The Coming Of Christ During The Fourth Empire, Which Was Rome.**

A. **Daniel 7:7, 8, 13-14, 23-27,** "<sup>7</sup>After this I saw in the night visions, and behold, **a fourth beast**, dreadful and terrible, exceedingly strong...it had ten horns...another horn...*which had* a mouth speaking pompous words...the courts were seated and the

books were opened...and behold, One like the Son of Man, **Coming with the clouds of heaven!** He came to the Ancient of Days...to Him was given dominion and glory and **a kingdom...an everlasting dominion**, which shall not pass away...**which shall not be destroyed.**"

**NOTE #1:** This kingdom was promised in Luke 1:31-33, " <sup>31</sup>And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. <sup>32</sup>He will be great, and will be called the Son of the Highest; and the Lord God will **give Him the throne of His father David.** <sup>33</sup>And **He will reign over the house of Jacob** forever, and **of His kingdom there will be no end;**" and promised again in Matthew 16:18-19 " <sup>18</sup>And I also say to you that you are Peter, and on this rock **I will build My church**, and the gates of Hades (*death*) shall not prevail against it. And I will give you the keys of the kingdom of heaven..."

These prophecies took place before the persecution by Rome.

**NOTE #2:** It should be noted that Daniel has already been told that the Lord's kingdom would come during the fourth empire from Babylon (Daniel 2:44). We know that the fourth empire from Babylon was Rome. Now Daniel is being told that the Lord's kingdom will be threatened by the 11<sup>th</sup> king of the fourth empire (Rome), Daniel 7:7, 10, 13, 23, 25, 26. The court is seated and the king and Rome are judged to be guilty. **Christ rides upon the clouds to God**, a symbol of the judgment to come upon Rome. He is "given dominion and glory and a kingdom" in the sense of reassurance that the kingdom is still His, although it is under heavy persecution. The angel makes this point again in verse 27, "His kingdom is an everlasting kingdom."

#### **Daniel 7 continued...**

...the fourth beast shall be a fourth kingdom on earth...ten horns are ten kings...another shall rise up after them...he shall speak pompous words...and **shall persecute the saints** of the Most High...for a time and times and half a time...the court will be seated...shall take away his dominion...**then the kingdom...shall be given to the people...**His kingdom is **an everlasting kingdom**, and all dominions shall serve and obey Him."

- B. These verses had their fulfillment during the time of the fourth empire, Rome.
1. The kings, especially the 11<sup>th</sup> (Domitian A.D. 81-96) opened the doors to persecuting Christians until an edict was given in A.D. 310 to end the persecution.

2. The court was seated and Rome was found to be guilty (Dan. 7:10).
  3. The Court of heaven took away Rome's dominion.
  4. The kingdom was given back to the Christians, demonstrating that it was an everlasting kingdom (Note: The horrible persecution of Christians made it seem on the surface as if the kingdom had been lost and taken away, but God's eventual judgment on Rome demonstrated God was still in control, Jesus was reigning on His throne over His kingdom (and still is), and God's people are victorious, no matter how dark the hour may be.)
- C. When this happened, the Son of Man came riding with the clouds of heaven (Dan. 7:13) in a figurative sense, a figure which illustrates the power and control of God and His Son.
1. When did the Son of Man come riding with the clouds of heaven (Dan. 7:13)?
  2. He did this in a figurative or apocalyptic sense when Rome was judged and its persecution of Christians was brought to an end (Dan. 7:13, 14, 25-28).

#### IV. This Language Was Used to Describe **the Coming of Christ When He Built His Kingdom on Pentecost.**

A. **Mark 8:34-9:1**, <sup>34</sup>“When He had called the people to *Himself*, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. <sup>35</sup>“For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. <sup>36</sup>“For what will it profit a man if he gains the whole world, and loses his own soul? <sup>37</sup>“Or what will a man give in exchange for his soul? <sup>38</sup>“For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be **ashamed when He comes in the glory of His Father with the holy angels.** <sup>9:1</sup> And He said to them, “Assuredly, I say to you that there are some standing here who **will not taste death till they see the kingdom of God present with power.**” Question: Did Jesus come in the glory of His Father with the holy angels in an apocalyptic sense when He brought in (built) His kingdom with power on the Day of Pentecost? The angels could also have come with Him in a real sense as well since angels are invisible to the human eye unless they reveal themselves in some form; Hebrews 1:7; Psalm 104:4. This language is simply speaking of His coming in power to build His kingdom the church.

B. **Matthew 10:5-23**,<sup>5</sup> “These twelve Jesus sent out and commanded them, saying: ‘**Do not go into the way of the Gentiles, and do not enter a city of the Samaritans,**<sup>6</sup> But **go rather to the lost sheep of the house of Israel.**<sup>7</sup> And as you go, **preach, saying, 'The kingdom of heaven is at hand.'**<sup>8</sup> Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.<sup>9</sup> Provide neither gold nor silver nor copper in your money belts,<sup>10</sup> nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.<sup>11</sup> Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out.<sup>12</sup> And when you go into a household, greet it.<sup>13</sup> If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.<sup>14</sup> And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet.<sup>15</sup> Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!<sup>16</sup> Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.<sup>17</sup> But beware of men, for they will deliver you up to councils and scourge you in their synagogues.<sup>18</sup> You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.<sup>19</sup> But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;<sup>20</sup> for it is not you who speak, but the Spirit of your Father who speaks in you.<sup>21</sup> Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.<sup>22</sup> And you will be hated by all for My name's sake. But he who endures to the end will be saved.<sup>23</sup> When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel **before the Son of Man comes.**” To what coming is Jesus referring? (1) He tells them to go to the house of Israel and preach, but do not go to the Gentiles or the Samaritans, vs. 5, 6. The Gentiles were first preached to by Peter in A.D. 41 (Acts 10) and the Samaritans were first preached to by Phillip in A.D. 38 (Acts 8:5-13); therefore, this ‘coming’ of Jesus had to have taken place before these two events occurred. (2) He tells them to preach that the kingdom of God is at hand, v. 7. This message was preached until the Day of Pentecost; therefore, this ‘coming’ of Jesus had to have taken place when preaching that the kingdom of heaven is hand was no longer true. (3) Jesus said that this coming of His would occur before the apostles had gone

through all the cities of Israel, v. 23. CONCLUSION: This coming of Jesus occurred on the Day of Pentecost as recorded in Acts 2 when Jesus built His church, the kingdom of Christ.

- C. **Matthew 26:57-64**, "And those who laid hold of Jesus led Him away to Caiaphas the high priest...And the high priest answered and said to him..., 'Tell us if You are the Christ, the Son of God!' <sup>64</sup>Jesus said to him, "*It is as* you said. Nevertheless, I say to you, **hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds** of heaven."

Question: Is this when Christ is first seated on His throne, the Day of Pentecost, when the kingdom came with power (Mark 9:1; Acts 2:1-5), or is this when He came to destroy Jerusalem (Matthew 24:30-31), thus demonstrating the 'vanishing away of the first covenant' (Hebrews 8:13)? Whichever it is, it had to have taken place in the lifetime of Caiaphas for him and/or his generation to see it take place. Caiaphas was High Priest from A.D. 18-36. The destruction of Jerusalem was in A.D. 70; therefore, Jesus must have had reference to His taking His throne with Power on the Day of Pentecost in A.D. 33. If this is the case, we must also conclude that Jesus' coming in the clouds is apocalyptic language. Caiaphas did not literally see Jesus riding on clouds, but rather the language symbolized swiftness, power, and dominion. As we have already seen, it was used this way in the Old Testament several times but for other historical events (See Isaiah 19:1)

- D. **Acts 1:6**, "<sup>4</sup>And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to **wait for the Promise** of the Father, 'which,' *He said*, 'you have heard from Me; <sup>5</sup>for John truly baptized with water, but you **shall be baptized with the Holy Spirit** not many days from now.' <sup>6</sup>Therefore, when they had come together, they asked Him, saying, "Lord, will **You at this time restore the kingdom to Israel?**" <sup>7</sup>And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. <sup>8</sup>"But you **shall receive power when the Holy Spirit has come upon you**; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Question: Are these the literal signs of power that indicated the figurative, apocalyptic language of "the sitting of Christ on the right hand of the Power" and "Jesus coming on the clouds of heaven"? Always remember that apocalyptic language always represents

something. When dealing with this kind of language we must constantly ask, "What does this mean? What reality does this figure represent?"

- E. **Acts 2:1-32**, " <sup>1</sup>When the Day of Pentecost had fully come... there came a sound from heaven... there appeared to them divided tongues, as of fire... they were all **filled with the Holy Spirit** and began to **speak with other tongues**, as the Spirit gave them utterance...But Peter... said to them, <sup>16</sup>But this is what was spoken by the prophet Joel: <sup>17</sup>And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. <sup>19</sup>I will **show wonders in heaven above and signs in the earth** beneath: **Blood and fire and vapor** of smoke. <sup>20</sup>**The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD.** <sup>32</sup>And it shall come to pass *That* whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls. "

QUESTIONS: What reality did Joel's figurative language represent? What part of his prophecy is literal and what part of it is figurative?

**NOTE:** Look at the apocalyptic language used by Joel and quoted by Peter to describe the beginning of the Christian Age, which started on the Day of Pentecost. Notice also that after that would be the "coming of the great and awesome day of the Lord," and after that, whoever "calls on the name of Lord will be saved" (See Romans 10:13).

V. This Language Was Used to Describe **the Coming of the Lord at the Time of the Destruction of Jerusalem by Rome in A.D. 70.**

- A. **Matthew 24:1-2, 16, 20, 27-34**, "...His disciples came up to show Him the buildings of the temple...Jesus said, '...not one stone shall left upon another...flee to the mountains...pray that your flight may not be in winter...For as the lighting comes from the east and flashes to the west, so also **will the coming of the Son of Man** be. For wherever the carcass is there the eagles will be gathered together. **Immediately after the tribulation of those** days the sun will be darkened, and the **moon will not give it light; the stars will fall from heaven, and the powers of the heavens will be shaken.** <sup>30</sup>Then the sign of the Son of Man will appear in heaven, and then all the

tribes of the earth will mourn, and **they will see the Son of Man coming on the clouds of heaven with power and great glory.** <sup>31</sup>And **He will send His angels** with a great sound of a trumpet, and they will **gather together His elect** from the four winds, from one end of heaven to the other... <sup>34</sup>Assuredly, I say to you, **this generation** will by no means pass away till all these things take place. "

**NOTE:** Compare the phrase "this generation" with its use in Matthew 11:16; 12:41-42, 45; 23:36. When *generation* (Greek: *genea*) is used with the word *this*, it always means the generation living at the time the statement is made. The destruction of Jerusalem in A.D. 70 would meet this description. Jesus made the prophecy in A.D. 33 and the prophecy was fulfilled in A.D. 70. It should be noted that because the New International Version [NIV] is slanted toward premillennialism, it has a footnote next to *generation* in Matthew 24:34, which says that it means *race*, making it possible for the word to apply to the Jews at any time then or even in our own time or future. The problem is that Jesus precedes the word *generation* with the word *this*. The NIV is inconsistent; for, it does not put that footnote by any of the other "this generation" references in Matthew. They don't do it in those other verses because it is obvious that Jesus is referring to the people of His day. Then why does the NIV do it in this one verse? The reason is obvious. They know that this verse gives them a problem if this is a prophecy that was fulfilled not long after the death of Christ in A.D. 70. It would mean that Matthew 24:1-34 has all been fulfilled and that only verses 35-51 are yet in our future.

- B. **Daniel 9:26-27; 11:31; 12:11,** <sup>26</sup>And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to **come shall destroy the city and the sanctuary.** The end of it *shall be* with a flood, and till the end of the war desolations are determined. <sup>27</sup>Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate...(11:31) there the abomination of desolation...abomination of desolation...(12:11)."
- C. **Jesus quotes Daniel in Matthew 24:15,** <sup>15</sup>Therefore when you see the **'abomination of desolation,'** spoken of by **Daniel** the prophet, standing in the holy place" (whoever reads, let him understand), <sup>16</sup>"then let those who are in Judea flee to the mountains..."

NOTE: We have to conclude that the language about *riding on clouds, moon darkened, stars falling, powers of the heavens shaken, see the Son of Man coming on the clouds, and send angels to gather the elect* are all apocalyptic language in nature, just as they were used regarding Old Testament events in the past.

**VI. This Language Was Used to Describe the Lord's Putting an End to the Persecution of Christians by the Kings of Rome:**

- A. **Revelation 1:1, 7**, " <sup>1</sup>The Revelation of Jesus Christ, which God gave Him to show His servants—things which **must shortly take place**... keep those things which are written in it; for the time *is* near... <sup>7</sup>Behold, **He is coming with clouds**, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen..."
- B. **Revelation 11:14-16**, " <sup>14</sup>Then I looked, and behold, **a white cloud**, and **on the cloud sat One like the Son of Man**, having on His head a golden crown, and in His hand a sharp sickle. <sup>15</sup>And another angel came out of the temple, crying with a loud voice to **Him who sat on the cloud**, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe." <sup>16</sup>So **He who sat on the cloud thrust in His sickle on the earth**, and the earth was reaped."
- C. **Revelation 22:6**, " <sup>6</sup>Then he said to me, "These words *are* faithful and true." And the Lord God of the holy prophets sent His angel to show His servants the things, which must **shortly take place**. <sup>7</sup>"**Behold, I am coming quickly!**... <sup>10</sup>And he said to me, "Do not seal the words of the prophecy of this book, for **the time is at hand**... <sup>12</sup>"And behold, **I am coming quickly**, and My reward *is* with Me, to give to every one according to his work... <sup>20</sup>He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!"
- D. **Daniel 7:7**, " <sup>7</sup>After this I saw in the night visions, and behold, **a fourth beast**, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It *was* different from all the beasts that *were* before it, and it had ten horns... <sup>13</sup>and behold, **One like the Son of Man, Coming with the clouds of heaven!**... <sup>14</sup>that all peoples, nations, and languages should serve Him..."

NOTE: Jesus told John in Revelation 1:7 that He is coming with clouds and every eye will see Him. In Revelation 22: 12, 20 John is told that Jesus is coming quickly.



In Daniel 7:7 Daniel is told that after the fourth empire (Rome) has persecuted the saints, He will come to the Ancient of Days with the clouds of heaven.

**VII. This Language Was Used to Describe the Final Return of Jesus Christ When He will Come “with” His Saints (the safe, saved and angels) in Order to Get His Saints Who Are Alive and Dead in Christ on and in the Earth and Take Them to the Father in Heaven.**

- A. **Acts 1:9-11**, " <sup>9</sup>Now when He had spoken these things, while they watched, He was taken up, and **a cloud received Him** out of their sight. <sup>10</sup>And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, <sup>11</sup>who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, **will so come in like manner** as you saw Him go into heaven.”
- B. **1 Thessalonians 3:13**, “so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus **Christ with all His saints.**”
- C. **1 Thessalonians 4:15-17**, " <sup>15</sup>For this we say to you by the word of the Lord, that we who are alive *and* remain until **the coming of the Lord** will by no means precede those who are asleep. <sup>16</sup>For **the Lord Himself will descend from heaven** with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first." <sup>17</sup>Then we who are alive *and* remain shall **be caught up together with them in the clouds** to meet the Lord in the air. And thus we shall always be with the Lord."
- D. **2 Thessalonians 1:7-10**, " <sup>7</sup>and to *give* you who are troubled rest with us **when the Lord Jesus is revealed from heaven** with His mighty angels, <sup>8</sup>in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. <sup>9</sup>These shall be **punished with everlasting destruction** from the presence of the Lord and from the glory of His power, <sup>10</sup>**when He comes, in that Day**, to be glorified **in His saints** and to be admired among all those who believe, because our testimony among you was believed."
- E. **2 Thessalonians 2:1-4**, " <sup>1</sup>Now, brethren, **concerning the coming of our Lord Jesus Christ and our gathering together to Him**, we ask you, <sup>2</sup>not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, **as though the**

- day of Christ had come.** <sup>3</sup>Let no one deceive you by any means; for *that Day will not come unless* the falling away comes first, and the man of sin is revealed, the son of perdition, <sup>4</sup>who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God."
- F. **2 Thessalonians 2:8,** " <sup>8</sup>And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and **destroy with the brightness of His coming.**"
- G. **Matthew 24:36-44,** "<sup>35</sup>Heaven and earth will pass away, but My words will by no means pass away. <sup>36</sup>“But of **that day and hour** no one knows, not even the angels of heaven, but My Father only. <sup>37</sup>“But as the days of Noah *were*, **so also will the coming of the Son of Man be.** <sup>38</sup>“For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, <sup>39</sup>“and did not know until the flood came and took them all away, **so also will the coming of the Son of Man be.** <sup>40</sup>“Then two *men* will be in the field: one will be taken and the other left. <sup>41</sup>“Two *women will be* grinding at the mill: one will be taken and the other left. <sup>42</sup>“Watch therefore, **for you do not know what hour your Lord is coming.** <sup>43</sup>“But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. <sup>44</sup>“Therefore you also be ready, **for the Son of Man is coming** at an hour you do not expect."
- H. **2 Peter 3:3, 10, 12, 13,** "<sup>3</sup>knowing this first: that scoffers will come in the last days, walking according to their own lusts, <sup>4</sup>and saying, “Where **is the promise of His coming?** For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.....<sup>10</sup>But **the day of the Lord** will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.....<sup>12</sup>looking for and hastening **the coming of the day of God**, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? <sup>13</sup>Nevertheless we, according to His promise, look for **new heavens and a new earth** in which righteousness dwells.”
- I. **Jude 1:14-15, 17-19---**Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, **the Lord comes with ten thousands of His saints,** <sup>15</sup> to

execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him"...<sup>17</sup> But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: <sup>18</sup> how they told you that there would be mockers **in the last time** who would walk according to their own ungodly lusts. <sup>19</sup> These are sensual persons, who cause divisions, not having the Spirit.

- a. **NOTE:** When the Lord returns, He will come '**with His saints,**' who are the safe (babies, etc.) and the saved who have waited in Paradise since the beginning of the human race, and ten thousands of angels; **1 Thess. 4:13**---"so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ **with all His saints.**" The Lord will also be coming with the power of His angels, who are also called "His saints," to execute judgment on the ungodly: "...**with ten thousands of His saints** to execute judgment on all, to convict all who are ungodly..." (Jude 14) (See also 2 Thess. 1:7-10. Therefore, these "saints" have to be those safe and saved ones from Paradise who come with Jesus to meet the risen dead in Christ saints and the saints who were alive in Christ at His coming, and with His angels who will render judgment on the ungodly.
- b. **NOTE:** When the Lord Returns, He will also come **for His saints** ("the kingdom,' "those who are Christ's," 'those who are dead in Christ' and 'the saints in Christ who are alive': "...And the dead in Christ will rise first." <sup>17</sup> Then we who are alive *and* remain shall **be caught up together with them in the clouds** to meet the Lord in the air..." (1 Thess. 4:16).
- c. **NOTE:** After the saints who came with Christ from Paradise meet those who are from earth who are alive in Christ and those who were dead in Christ, they will go and be with the Lord always; nothing is said about coming back to earth for a 1,000 year reign; "... and thus we shall always be with the Lord" (1 Thess. 4:17b).

### **PART III. THE LAST DAYS OR LATTER DAYS:**

#### **I. Isaiah 2:2: The Last Days or Age When the Church Would be Established.**

“And it shall come to pass in the latter days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it,” Isaiah 2:2.

- A. We have the same phrase found in Genesis 49:1 in regards to the future of Jacob’s sons, “And Jacob called his sons and said, “Gather together, that I may tell you what shall befall you in the last days.”
  - 1. These words were in regards to the last days of the Old Testament age and when Jesus would come (v. 10).
  - 2. “Last” or “latter” days here simply mean near the end of an era.
- B. We have the same exact phrase in Micah 4:1 as we have in Isaiah 2:2 in reference to when the kingdom would be built and all nations would flow into it.
  - 1. The kingdom or church was built in the last era known as the Christian age.
  - 2. The Christian age is the last age before the final coming of Jesus Christ.

#### **II. Daniel 2:28; 10:14: The Last Days Before the Kingdom of Christ Came Are Spoken of As the Last or Latter Days.**

- A. Daniel interpreted the dream of Nebuchadnezzar about “...what will be in **the latter days**,” Dan. 2:28
  - 1. These words were about the last days of the latter days of the Old Testament era: Babylonia, Persia, Greece, Rome (Dan. 2:36-40).
  - 2. These were the beginning of the last days of the Christian era during the Roman Empire (Dan. 2:44).
- B. Daniel was told about “...what will happen to your people in **the latter days**, for the vision, refers to **many days yet to come**,” Dan. 10:14.
  - 1. These words were prophecies regarding Persia and Greece which took place in the last or latter days of the Old Testament age.
  - 2. These days are detailed in Daniel 11.

#### **III. Acts 2:17: The Last Days or Age When the Church Began, Were Prophesied by Joel.**

- A. On the Day of Pentecost Peter identified the occasion by saying, “This is what was spoken by the prophet Joel: ‘And it shall come to pass in the last days, says God...’”
  - 1. The church began in the “last days” of the Mosaic Age (Acts 2:17).
  - 2. However, the Day of Pentecost began the last days and the last age of all time, the Christian Age (Hebrews 1:21; 1 Tim. 4:1; 2 Tim. 3:1; 2 Peter 3:3).
  - 3. Therefore, the entire Christian Age is identified as the last days of all time.
  - 4. Note Hebrews 1:21---“(God) has in **these last days** spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds...”
    - a. The writer refers to the time when the New Testament was being written as the “these last days.”
    - b. We must conclude, therefore, that the phrase “last days” in this verse includes all the time from Pentecost to the end of all things.
- B. The fulfillment of Joel’s prophecy began in the last days of the Mosaic Age; however, that fulfillment on the Day of Pentecost also began the last biblical age of all time, the Christian Age.

#### **IV. Hebrews 1:1-2: We Are Now Living in the Last Days Known As the Christian Age.**

- A. It is an age that began on the day of Pentecost A.D. 33.
- B. It is an age that will end when Jesus makes His final coming to take the saints to heaven to be with the Father, 1 Cor. 15:24-26; 1 Thess. 4:13-18.
- C. God speaks to us today in these last days through His Son, Hebrews 1:1-2, “God...has in these last days spoken to us by His Son...”

#### **V. 1 Timothy 4:1: Paul Referred to Latter Times.**

- A. “...in the latter times some will depart from the faith...” 1 Tim. 4:1.
  - 1. These words refer to a time when false doctrines will be taught.
  - 2. False doctrine began to be taught in Paul’s day, but it would be worse after the apostles died.
- B. Paul speaks of this same warning in 2 Timothy 4:1-5.

## **CONCLUSIONS:**

1. Phrases like 'the day of the Lord,' and 'the coming of the Lord,' can refer to several possible events in the past as well as the Lord's final coming in the future; their application depends on the context where they are found.
2. Apocalyptic language phrases such as 'darkening of the moon and sun,' 'falling stars,' 'shaking the earth,' etc. are used by several different writers to refer to different events; their application depends on the context of those verses.
3. Phrases like “last days” and “latter days” should not always be construed as the end of all time; their application depends on the context in which the words are used.

**NOTE:** All scripture quotes are taken from the **New King James Version**, Nelson and Sons Publishers, Nashville, TN, 1998.

## APPENDIX:

### NEW HEAVENS AND NEW EARTH

**ISAIAH 65:17; I “CREATE NEW HEAVENS AND A NEW EARTH,”**  
**ISAIAH 66:22; I WILL MAKE “THE NEW HEAVENS AND THE NEW EARTH”**  
**2 PETER 3:13; WE LOOK FOR “NEW HEAVENS AND A NEW EARTH”**  
**REVELATION 21:1; (JOHN) SAW “A NEW HEAVEN AND A NEW EARTH”**

The phrase, “a (the) new heaven(s) and a (the) new earth,” is found several times in the Old Testament and in the New Testament. Its meaning and application depend on the context of the phrase; therefore, it can have a different application each time. Our conclusion will be that it is simply a figure of speech that means “a new situation.” In addition to those exact words there are verses in the Old Testament that describe the same kind of actions (earth moved or removed, heavens on fire or destroyed, etc.), which also mean, “a new situation.” We shall see that this phrase is not literal.

In the Old Testament, the exact phrase is found twice in the book of **Isaiah; 65:17** and **66:22**. A similar phrase is found in Isaiah 51:16, “And I have put words in your mouth...That I may plant (establish) the heavens, and lay the foundations of the earth...” (**See also** Isaiah 13:1-22; 34:1-17; Micah 1:1-6; and Zephaniah 1:2-6 which use this same kind of language to describe other new situations). We must ask, “**What is the context of these verses?**” For one thing, Isaiah in his book, mentions over and over again that there will come a time when the Gentiles will be allowed to come into the kingdom of Israel, not the literal nation, but spiritual Israel, the church (**NOTICE:** Isaiah 42:1 is quoted in Matthew 12:18; Isaiah 42:6 is found in Luke 2:32; Isaiah 49:6 is quoted in Luke 1:26-38; Isaiah 52:1 is referred to in Colossians 2:11-16; Isaiah 60:3 says that **Gentiles** shall come to His light; Isaiah 60:11 says that the **Gentiles** shall bring their wealth; Isaiah 61:1-2 is quoted by Jesus in Luke 4:16-30; Isaiah 61:6 says that the **Gentiles** will bring their riches into the kingdom; Isaiah 61:11 says that the Lord God will cause righteousness and praise to spring forth before all the nations [**Gentiles**]; Isaiah 62:2 says that the **Gentiles** shall see God’s righteousness and His people will receive a new name [see Acts 11:18, 26]; Isaiah 65:1-2 says that God will stretch out His hand to the **Gentiles**; **Isaiah 65:17** says that **God will create a new heavens and a new earth**; Isaiah 66:12 says that God will extend peace and the glory of the

**Gentiles**; Isaiah 66:19 says that the **Gentiles** will hear of God's fame and they shall declare His glory among them [see Romans 15:7-12]; Isaiah 66:20 says that the **Gentiles** will bring their riches as an offering to God to His holy mountain Jerusalem [this is the church; see Hebrews 12:22-23]; **Isaiah 66:22** says that "'For as **the new heavens and the new earth** which I will make shall remain before Me,' says the LORD, 'so shall your descendants and your name remain'"). **WHAT DO WE SEE IN THE CONTEXT OF THESE VERSES THAT SPEAK OF A "NEW HEAVEN AND NEW EARTH?"** **Isaiah is speaking of a time when the Gentiles would hear the word of God, see the righteousness of God, rejoice, become citizens of God spiritual kingdom, the church, and give their riches to this new kingdom.** Luke declared in **Acts 11:18**, "When they heard these things (Cornelius and his household had become the first Gentile converts into the kingdom of God), they became silent; and they glorified God, saying, 'Then God has also granted to the **Gentiles** repentance to life.'" A few verses later (Acts 11:26) the new name was given as prophesied by Isaiah. The new name was "Christian." **THEREFORE THE NEW HEAVENS AND NEW EARTH THAT ISAIAH SPEAKS OF HAS ALREADY OCCURRED. When Jesus came and gave His life on the cross; when He built His church; and when the Gentiles became Christians, it was a "new situation" that rocked the world.**

Within the context of these Isaiah chapters and verses there are many prophecies regarding the coming of the Savior, who would give His life on a cross (Isaiah 53). Isaiah is simply saying that when Jesus comes and builds His church, there will be a new situation. A part of that new situation will be the allowing of Gentiles to become members of God's spiritual kingdom, the church, through obedience to His word (See Acts 11 and 12).

In **Isaiah 65:17**, the prophet makes mention that the Gentiles are included in God's plan to redeem man from his sins. Notice the prophetic perfect in verse one, "I was sought by those who did ask for Me: I was found by those who did not seek Me. I said, 'Here am I,' to a nation that was not called by My name." The descendants of Abraham were called Hebrews and Israelites. The Gentiles were not called by this name. It is interesting to note that Isaiah prophesied that when the Gentiles acknowledge the righteousness of God, that by his mouth he would give **a new name** to his people. The only new name that God gave to his people after Isaiah was the name **Christian**. When did God give the name Christian? He gave the name Christian right after the first Gentile converts in Acts chapters ten and eleven. The record of the conversion of the Gentiles, Cornelius and his family, is recorded in Acts 10:1-48. Peter went to Jerusalem and told the leaders of the church there about what had



happened in Acts chapter eleven. When they heard what had happened, they said in Acts 11:18, “Then God has also granted to the Gentiles repentance to life.” This fulfilled the first part of the prophecy in Isaiah 62:2. The rest of verse two was fulfilled in Acts 11:26, “And the disciples were first called Christians in Antioch.” The Greek word that is translated “called” in Acts 11:16 is found nine times in the New Testament, and in every case it refers to God doing the calling or naming.

**Isaiah 65:17-18** refers to Jerusalem as a rejoicing and her people a joy, "For, behold, I create a new heavens and a new earth: And the former shall not be remembered, nor come into mind." Those who believe in the theory of Premillennialism believe that this is talking about a yet future literal one thousand year reign with Christ back on earth again. This cannot be true because if Jesus were to come back to earth again He could no longer be a priest. Hebrews 7:17 teaches us that His priesthood would be forever; however, if He were to come back to earth, He could no longer be a priest. To be a priest on earth, it was required that one be a member of the tribe of Levi. Jesus was a member of the tribe of Judah; therefore, Hebrews 8:4-6 says, “For if He were on earth, He would not be a priest...But now He has obtained a more excellent ministry...Mediator of a better covenant...” There are some who take these words even more literally and say that when Jesus comes a final time, he will rework the heavens and the earth, and a limited number of the saints of God will live on the earth forever. Others believe that He is talking about the gospel age in primary context and then talking about the end of time as the ultimate fulfillment. The phrase “new heavens and new earth” simply means “a new situation.” There are no verses in the Bible that say Jesus will walk again on this earth. There are scriptures that say we will meet Him in the clouds and then always be with the Lord (1 Thess. 3:17; 2 Thess. 1:7-10; 1 Cor. 15:23-28).

This phrase is also found in **2 Peter 3:13**. The apostle Peter is definitely talking about the end of all time, because he says that the heavens and the earth will be destroyed, melted with fervent heat, and every element will be dissolved. This language depicts a total destruction of the physical world, at which point the saints will be delivered to the Father in heaven [a new situation] (1 Cor.15:24; 1 Thess. 4:17). When Christians get to heaven it will indeed be a new situation.

This phrase is also found in **Revelation 21:1**. Here, John speaks of the “first heaven” and the “first earth” having passed away, and he saw “a new heaven and a new earth” appear. When did this happen? When was it fulfilled? Jesus makes it very clear at the beginning of

the book and at the end of the book that all of the book of Revelation was to be fulfilled very shortly. He is told that the fulfillment of these prophecies was at hand (Rev. 1:1, 3—“things which must shortly take place...for the time is near; Rev. 22:6, 10, 20---“things which must shortly come to pass...for the time is as hand...Surely I am coming quickly.” The book of Revelation is about warning the first Christians that a horrible persecution was about to begin but it would not last forever. The Romans would suffer for persecuting the church, and it would eventually fall. The new situation that was promised in the book of Revelation was the end to Roman persecution. Even though the same phrase, “a new heavens and a new earth” is found in Isaiah, 2 Peter, and Revelation, that does not mean it applies to the same situation or point in time in these texts.

This kind of language is also used with similar words to describe the time when the Babylonians would be removed from their place of power, “burden against Babylon...day of the Lord is at hand...sun will be darkened...moon will not shine...shake the heavens...the earth will move out of her place ...stir up the Medes...overthrow Babylon...her time is near to come,’ (Isaiah 13:1-22). This kind of language is also used in Isaiah 34:1-17 where he speaks of his judgment against the nations, especially Edom, “indignation of the Lord against all nations...mountains will be melted with their blood...the host of the heaven will be dissolved...the heavens shall be rolled up like a scroll...my sword shall come down upon Edom...the day of the Lord’s vengeance...recompense for the cause of Zion,” (Isaiah 34:1-17). Prophetic figurative language can be seen in all of these verses. This same kind of language about changes in the elements of heavens and earth are also found in Micah 1:1-6 and applies to the discipline of Judah. There is also Zephaniah 1:2-6, which applies to Jerusalem and Samaria because of their idolatry. In many scriptures, when God speaks of punishing the wicked he speaks of turning the whole universe upside down. In other words, as is true with most figurative language, we must examine the context for its proper application. He speaks of a time of his elect in verse twenty-two. The elect would be the children of God, those who would obey the gospel and become Christians. The “new heavens and the new earth” can be applied to the restored Israel in Isaiah's context, because that was what would be like a new heavens and a new earth. It would certainly fit the church age, because that would be a new heavens and a new earth, a new situation. It would also ultimately fit the time when Jesus comes to get his kingdom, the church and delivers it up to the Father in heaven to be forever with the Lord. That would be a new situation. The apostle Peter applied it to the end of the world; Christ’s final coming, when he will take the saints

into eternity. To know this language is to help understand the primary context and the distant context to which the prophets were referring.