

# When the Son of Man Shall Come

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 08 August 2024

Preacher: Malcolm Macdonald

[ 0 : 00 ] We can sing now to God's praise from Psalm 37 at verse 34.

Psalm 37 at verse 34. Wait on the Lord and keep his way, and the exalt shall he, the earth to inherit, when cut off the wicked thou shalt see.

I saw the wicked great in power, spread like a green bay tree. He passed, yea, was not, him I sawed, but found he could not be.

Mark thou the perfect, and behold the man of uprightness, because that surely of this man the latter end is peace. But those men that transgressors are shall be destroyed together.

The latter end of wicked men shall be cut off forever. But the salvation of the just is from the Lord above. He in the time of their distress their stay, and strength doth prove.

[ 1 : 06 ] The Lord shall help and then deliver. He shall then free and save from wicked men, because in him their confidence they have.

We're going to sing these verses. Psalm 37 from verse 34. Wait on the Lord and keep his way, and the exalt shall he.

Wait on the Lord and keep his way, and the exalt shall he.

In the end of the day, when cut off the wicked thou shalt see.

I saw the wicked thou shalt see. I saw the wicked thou shalt see.

[ 2 : 34 ] The wicked thou shalt see. The wicked thou shalt see. But thou shalt be. But thou shalt be.

But thou shalt be. The wicked thou shalt be. The wicked thou shalt be. The man of uprightness.

He calls us surely all this time, The night of day is peace.

But those men that love's desert are Shall be destroyed to him, The dark and end of waiting Shall be the joy of him, But the salvation of the dust is from the Lord above.

He in the time of their distress There's day I stand your room, The dark shall have a man delivered, His child and the unsteel, The wicked man with your sin, Their consciousness is the love.

[ 5 : 04 ] We for a short time turn to the passage read, Matthew chapter 25, reading at verse 31.

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

And so on. Every Christian surely believes in the second coming of Christ.

It is a biblical doctrine, and yet, as most theologians will tell you, while it is a biblical doctrine, it is not a description that the Bible gives to us.

What we are told is that the Lord Jesus is going to return, and that while the terminology may conform to what we understand by the second coming, the words themselves are simply descriptive of what the Bible tells us will take place.

- [ 6 : 46 ] I don't think it's wrong for us to identify the time of Christ's coming again as an event.
- It is an event that has never taken place before, and will never take place again after it does take place.
- It's a unique occasion. It's a unique occasion. And yet it's one that is clearly set out for us. And if we don't believe that to be the case, then the faith that we have in Christ is a false one.
- Because we must ask ourselves the question, did the Lord say that he was going to return?
- And the simple answer to the question is that he did. And if we question what he said, then surely it opens out everything, every other thing that he said to question.
- [ 8 : 08 ] Furthermore, it brings into question why we should respond to his gospel and to the teachings that the gospel contains for us in obedience to him.
- If we do not believe that the day is going to come, when he will come, and when he comes, that he will judge the world and all in it.
- So there's a whole host of different avenues that we can explore, but we're simply focusing our attention on the words of the text here.
- And the text helps us understand what we can believe and what we should believe.
- And that should bolster and encourage our faith. when we read these words, we are reminded of the fact that the coming of the Lord, again, is a personal coming of the Lord.
- [ 9 : 37 ] most conservative theologians will begin with that simple statement. that when Jesus is going to come, as it is stated here, when the Son of Man shall come, that what it is saying is that it is the coming of someone who is coming passionately.
- And that seems an odd statement to make, but it has to be made simply because of the belief in the mind of Son that that that that that all that ever remains from the point of death is a spiritual existence.
- There are many religions and this is what they believe. They do not doubt the fact that that upon death that there is a separation taking place between body and spirit.
- But beyond that it can only be a spiritual existence. There is no more use for the body and the body is just nullified and returns to nothing.
- And they are quite content to believe that. But they do believe that there is a spiritual experience beyond death. Now for the Christian to believe that that is what is what is for them is wrong.
- [ 11 : 30 ] For the simple reason that the Bible teaches that in death there is union between the Saviour the Christ of God and the body of the believer.
- and that union continues and that union between Christ and his people physically bodily will mean for them in the resurrection that the body will rise and the body will be glorified along with the soul which already has had that experience.
- The passion of the Lord Jesus Christ in his return is a person who physically returns.
- rose from the dead. So there is not a person who has separated from the body that he was recognisable by in the world.
- there are other areas of exploration I would imagine. But physically Jesus rose from the dead. Physically Jesus lived in this world with a resurrection body.
- [ 13 : 01 ] Physically Jesus bodily ascended to glory and he will bodily return. So as most of the reformed theologians will say when he returns it is not to stimulate a memory of him or you know this is the way some liberal theologians have explained the resurrection explained the relationship between Christ beyond death.

It is an explanation that speaks of the dead Christ remaining dead but living on in the faculty of memory living on in the truths that speak of him living on in the experiences that people had and they see no reason for a Christian to believe that the Christ who returns is the person that went to heaven went to glory went to be at the right hand of his heavenly father father it is not a power it is not an experience or spiritual experience that is spoken of and it is all of the things that

Christ was in the world although at the same time a place has to be given to the question what exactly do we mean by a glorified body which is what he had Paul tells us when we read his epistle to the Thessalonians the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God the Lord himself not a figment not an apparition not a spiritual entity whatever they choose to call that but the Lord himself the only living and through God in the person of the son who is God and man two distinct natures and one person forever will return as he was in this world but maybe with a glorified existence that he has chosen not to fully disclose when he returns we are told in this verse when the son of man shall come in his glory and all the holy angels with him now what do we make of that what are we invited to make of it when he shall come in his glory does that mean that it's talking about this glorification that clearly took place but

I think while there may be credibility in exploring that thought I think what the scripture is wanting us to understand is that when he comes again that it will be nothing like it was when he came the first time when he took our nature when he came as an infant when he came into poverty when he experienced humiliation when he when he was born in with all the trappings of of impoverished life that Mary and Joseph were bound up with and that was what he shared with them the meager resources that they had were the meager resources that he had he was born in a stable he had no wealth when

Mary presented him in the temple it was with the offering of somebody who was poor and who did not possess resources other than the resources that marked out her poverty nothing could be clearer than in his humiliation in his coming in taking your nature that he was born in a low estate and that is clearly the case so the differentiation that is made could well be that when he comes again in his glory that he comes nothing like he came the first time in this sense that he has been elevated to the right hand of

[ 18 : 58 ] God and God has bestowed upon him the glory that is his as not just as his only begotten son reinstated that so that well it was never lost to him but reinstated it in the sense that it became public it became common knowledge and that knowledge was to be declared worked but there was a further glory that was as a result of his obedience to the will of the father his return is to be the return in glory again theologians speak about three words that are used to describe the second coming there is the apocalypse there is the parousia and the I think it's the revelation three words meaning more or less the same thing but all descriptive of separate aspects of how he is revealed how he is manifested how he is declared all pointing to the glory that is rightfully his in his return the theologian divine Leon Morris speaking of of the fact that all the holy angels are with him he says that the end of the age will be ushered in by some not by an intermediary but by

God himself so that this fanfare I think it is right to think of it as a fanfare when the son of man shall come in his glory and all the holy angels with him there is a highlighting understanding of who it is that is come and the place and the honour that is rightfully his you remember when Jesus departed from the world he spoke to the disciples and they were watching him leave the world go up to heaven and he he he he the angels told the disciples that he will be seen and the same he will be seen in the same manner that you saw him leave the world in other words he it will be a visual experience and again there is a question which you may ask it could not be possible that every eye saw

Jesus ascend not every eye saw Jesus ascend but every eye shall see him descend everyone will see him now you might say that's not possible but it will be possible because God makes it so and the glory that is his is a glory that is attributed to him by the presence of the angels the fanfare of his arrival is clearly there I think different ways the scripture speaks of it but if you think about how the scripture also describes to us what has taken place from the point that he ascended to glory is that experience to go to be put into abeyance at the point of his return until he be reinstated to the glory that will be his permanent residence that's not right can't be right remember when Paul was speaking about the humiliation of

Jesus he also spoke of of the exaltation of Jesus in Philippians he describes to us chapter 2 that this might be in you which was also in Christ Jesus who being in the form of God thought it not robbery to be equal with God but made himself of no reputation and took upon him the form of a servant as made in the likeness of man and being found in fashion as a man he humbled himself and became obedient unto death even the death of the cross wherefore God also hath highly exalted him and given him a name which is above every name that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth and that every tongue should confess that

Jesus Christ is Lord to the glory of God the Father now we have asked the question when is that going to happen is this something that is has yet to happen is it something that is bound up with the second coming of which this passage speaks well it can't but be the case that when Jesus comes again he is not going to revert to what he was even in a post resurrection glorified body pre ascension body if there is a difference between the two the body that he had having risen from the dead before he went into glory glory but what we do know about him is that in glory he was instituted he was he experienced a session that was rightfully his as he sits at the right hand of

[ 26 : 02 ] God and the apostle John allows his access into glory and I don't think that John is speaking about the future glory that is beyond the return of Christ but the future that awaited Christ when he went to glory in chapter 4 of Revelation and John is given access he is given a glimpse into heaven itself the four and twenty elders fall down before him that sat on the throne and worship him that liveth forever and ever and cast their crowns before the throne saying thou art worthy O Lord to receive glory and honour and power for thou hast created all things for thy pleasure they are and were created now is that image an image that has yet to take place is it something that awaits what is still to be experienced by this world or is this something that

Jesus has already experienced John goes on to say I beheld and lo in the midst of the throne and of the four beasts in the midst of the elders stood a lamb as it had been slain having seven horns and seven eyes which are the seven spirits of God sent forth unto all the earth and he came and took the book out of the right hand of him that sat upon the throne and when he had taken the book the four pieces and four and twenty elders fell down before the lamb having every one of them harps and golden vials full of order which are the prayers of the saints I beheld and I heard the voice of many angels round about the throne the beasts and the elders and the number of almost ten thousand times ten thousands there is a glory there that belongs to Christ which is his now and which is rightfully his now and when he comes again that glory will not be veiled what the eyes of all eyes of all the people who will see his come will see that image which causes those who are in heaven to throw themselves down at his feet and cast their crowns at his feet so that when the son of man shall come in his glory and all the holy angels within that is the

Christ they see that is the one that they will prostrate themselves before understanding that at that moment that they see him it is none other than God in the flesh glorified and he sits upon the throne of his glory and what tells us what the throne of his glory is is what takes place as he sits on the throne of his glory because we are then told before him shall be gathered all nations and he shall separate them one from another as a shepherd divided his sheep from the goats Christ Jesus has the glory and the eyes of all who will see him will see that glory and it is not something that he is going to ever again submerge hide from sight or make out that it doesn't exist because it does he has fulfilled all righteousness in the state of humiliation and now he has enjoyed exaltation to the right hand of glory he is to return to sit in his glory and do what will add to his glory complete the work that the father has given to him which is that he will be the judge of this world surely that is what is meant by it we find even from his own mouth that this sitting on the throne with the world before him will involve separation it's spoken of here perhaps parabolically but clearly we are meant to understand it literally because he returns to it again and again he separates the sheep from the goats he separates the unrighteous from the righteous he separates the saints from the sinners he separates the converted from the unconverted he separates every form of counter belief from the genuine when we are looking for fruit when we are examining ourselves even or looking at the confession of others we may get things right or we may get things wrong we may have a true estimate of what is fruitful and what isn't we may be able to offer a comment on what is hypocrisy and what is not but here there will be no question no refusal to accept what

Christ has decreed as the truth we may be deluded by the hypocrites we might delude ourselves but not Christ the preacher Charles Price says on the basis of what this passage goes on to say that the day of judgment is not a day that is a theological examine it's not a day where you're going to be asked what degree of learning do you have as far as the theology is concerned it's a practical exposition of the life that you live that is Christ like that's why this chapter concludes with the statement here that the question is asked when saw we a stranger and took thee in or naked and clothed thee or when saw we sick or in prison came unto thee these are the things that are identified there are the things that speak of

Christ likeness in the world it's if anything practical theology and our conduct speaks of our relationship with Christ and those who will receive the blessings of the father those who will inherit the kingdom prepared for them before the beginning of the world those who will enter into the joy of the Lord are those that Christ will declare to be his own and clearly what follows is also you know if you look at the way the previous chapter concludes it's quite this is the word of the Lord again the example is given of how the things will be the

[ 34 : 42 ] Lord of that said one shall come in a day when he looketh not for him and he know that he is not aware of and shall cut him asunder and appoint him his portion with the hypocrites and shall be weeping and gnashing of teeth when will that be and many believe that they are able to assimilate to gather together to list the things that they identify as being pointers to the end times pointers to the coming of the Lord and they might well be able to do that but the point that Christ himself makes is that no man knows that hour no one knows that day all we know is that we are to be ready when he comes as he surely will come and whatever certainty we are wanting about the time the important thing thing for us is not certainty about the time but certainty about our readiness for it the only way we can be certain and that is to ensure that our relationship with him is one that will not embarrass us when he comes and he divides the sheep from the goats and so on well we need to take time to think of these things not because we doubt it not because we don't have the detail that we could have but because we ought to remember that there is business that is still to be finished and that that impacts upon us in our lives as

Christians we have an eye to the future we have an eye to the Christ who has promised to come and what is plain from Christ's own teaching is that his coming will catch many unawares his coming will catch many unawares and when we think of that our aim should be not to be one of them let us pray oh lord oh god we acknowledge that the scriptures of the old and new testament speaks of a day of judgment and speaks of that judgment being committed to the hand of one person and your word explains to us who that person is on the basis upon which that judgment is carried out we give thanks that those who have that relationship of faith with him however much they find themselves fearful and questioning that his promises with regard to those who are his will not be negated will not be overlooked we we pray for your blessing and your word for all who would hear is that you would take warning if we are not of that number and take comfort when we are forgiven in

Jesus name amen for closing psalm psalm 72 psalm 72 and we're singing in gaelic and we're singing from vers 8 psalm 72 in gaelic from vers psalm 72 psalm 72 psalm 72 psalm 72 psalm 72 psalm 72 psalm 62 psalm 72 psalm psalm 70 psalm 72 psalm 74 psalm 74 psalm 74 psalm 75 psalm 76 psalm 77 psalm 77

Oh, my God.

Oh, my God.

[ 40 : 21 ] Oh, my God.

Oh, my God.

Oh, my God.

Oh, my God.

Amen.