

**TEACHING GOAL**

To study the exaltation of Christ in His coming to judge the world at the last day.

**DOCTRINAL STANDARDS**

- Q.    Wherein consists Christ's exaltation?
- A.    Christ's exaltation consists in His rising again from the dead on the third day, in ascending into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

S.C. 28; L.C. 56; W.C. of F. XXXIII; Savoy 32; Young 138-139

**SCRIPTURAL BASIS**

**Study Passage:**     John 5:19-29

**Support Passages:** Support Passages: Matthew 13:36-43, 25:31-46; Acts 10:34-43, 17:30-31; Romans 2:1-8; II Corinthians 5:10; II Thessalonians 1; Hebrews 9:27-28; II Peter 3; Revelation 20-22

**BIBLE STORY**

John 11:17-44; The raising of Lazarus and our Lord's teaching concerning the last day.

**.MEMORY ASSIGNMENT**

"For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil." (2 Corinthians 5:10, ESV)

**APPLICATION**

Since all of us must be judged for our sins by the glorious and powerful Jesus Christ, we must be found in Him as His people or be cast into hell for eternity.

## SUMMARY

In this final lesson on the exaltation of Christ our thoughts are turned to His second coming when He will judge the world in righteousness on the last day. That this event will be supremely exalting to our Savior hardly needs further comment. Jesus, who will judge all mankind, must therefore occupy a position of authority to do so and He must be perfectly righteous in order to render perfectly just judgments'. The fact that Jesus has been given all judgment is a divine honor as He Himself has said (John 5:22-23).

In order to give some perspective to this coming event let us consider the following outline of history:

- I. Before Christ.
  - A. Periods of blessing and apostasy.
  - B. With few exceptions the Jews only are called.
- II. Between Christ's first and second coming.
  - A. Periods of blessing and apostasy.
  - B. Gentiles are now in the main called.
  - C. The fullness of the Gentiles comes in.
  - D. The Jews are no longer hardened.
  - E. A great but short apostasy.
  - F. Jesus' second coming.
  - G. Resurrection of the just and unjust.
  - H. Judgment of all mankind.
- III. The eternal State.
  - A. The estate of souls and changed bodies.
  - B. The new heavens and the new earth.

The Bible as history is a record of periods of revival and its accompanying blessings, and periods of turning away from the Lord or apostasy. This is the characteristic of history rather than general worsening or general bettering. It is therefore in keeping with the record of Scripture and the data of history to expect more periods of revival and apostasy, culminating in the last periods of revival and apostasy outlined in Romans 11, II Thessalonians 2 and Revelation 20. The characteristics of the final period are foretold by many of the prophets, for example, Isaiah 11 and Micah 4.

Concerning the coming of Christ to judge the world, the Bible consistently declares that this is the only future coming of the Lord, that both the just and the unjust will be resurrected on that day and that both groups of people will be judged. Those found in Christ will go to eternal glory or what is known as the final state of bliss, but those who are not written in the Lamb's book of life will be cast into the lake of fire. The only portion of Scripture that speaks of both resurrections (and two deaths) is Revelation 20 but the first resurrection spoken of there cannot be a physical or literal resurrection.

Furthermore, it only applies to martyrs who have not received the mark of the beast spoken of in Revelation 13:17-18. The mark of the beast is most likely a special permission to buy or sell granted by Nero as head of the Roman government. It is of some interest that the calculation of the Hebrew numerical value of Caesar Nero is 616 but it is 666 for the Aramaic form, Caesar Neron. Indeed, some early Greek manuscripts have 616 and others have 666. In addition, John sees the souls of these martyrs in heaven. The first resurrection, therefore, is spiritual and probably refers to a special state of bliss, in the intermediate state, of these martyrs.

We must note also that the New Heavens and the New Earth, according to Peter are not just a fixed up version of this present universe and earth. These, he says, are being reserved for fire, kept for the Day of Judgment and the destruction of ungodly men. These will be destroyed with intense heat and by burning. The day of the Lord is said by Peter to coincide with this final destruction. Since this is so we are to be a holy and godly people looking for that Day of Judgment. We are to work hard to establish the New Heavens and the New Earth now embodied in the Church culminating in the eternal state in heaven.

Let us also note the teaching of Jesus in John 5:28-29. Without question, when Jesus returns the second time, all who are in the graves will hear His voice. Some will be resurrected to life and others to judgment. Jesus therefore teaches us that both types of people will be resurrected at the same time, at the hour when they hear His voice. This indeed will be the day when we shall see the Son of God in all His glory and those of us in Christ will be glorified with Him forever.