

Abilene Christian University

## Digital Commons @ ACU

---

Stone-Campbell Books

Stone-Campbell Resources

---

1940

### Radio Sermons of Christ's Coming and Unpardonable Sin

Eugene S. Smith

Follow this and additional works at: [https://digitalcommons.acu.edu/crs\\_books](https://digitalcommons.acu.edu/crs_books)



Part of the [Biblical Studies Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

---

#### Recommended Citation

Smith, Eugene S., "Radio Sermons of Christ's Coming and Unpardonable Sin" (1940). *Stone-Campbell Books*. 396.

[https://digitalcommons.acu.edu/crs\\_books/396](https://digitalcommons.acu.edu/crs_books/396)

This Book is brought to you for free and open access by the Stone-Campbell Resources at Digital Commons @ ACU. It has been accepted for inclusion in Stone-Campbell Books by an authorized administrator of Digital Commons @ ACU.

**RADIO SERMONS**  
*of*  
**Christ's Coming**  
*and*  
**Unpardonable Sin**



**SECOND EDITION**

*By*

**Eugene S. Smith**

**RADIO SERMONS**  
*of*  
**Christ's Coming**  
*and*  
**Unpardonable Sin**



**PRICE \$1.00**

**Send all orders to  
Eugene S. Smith  
Del Rio, Texas**

**SECOND EDITION**

*By*

**Eugene S. Smith**

## No. 1

# HOW IS HE COMING?

I am presenting this week five lessons on the second coming of Christ. Just now, we turn to the first of these, which will be, **How Is Christ Coming?**

We know the Lord came once into this world. He came to suffer and die for man. He came to redeem man, and Paul says, Hebrews 9:27,28, "And inasmuch as it is appointed unto men once to die, and after this cometh judgment, so Christ also, once having been offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." Jesus came once, and he is coming back again.

In the seventh chapter of the Book of Isaiah, we find the prophet Isaiah foretelling the first coming of Christ. He says there in the fourteenth verse, "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." In the first chapter of Matthew, the twenty-third verse, we find that the angel told Mary that this was to be fulfilled in the birth of her Son, who was to be called Jesus Christ.

In the first chapter of the Book of John, we read, "In the beginning was the Word, and the Word was with God, and the Word was



## 6 THE SECOND COMING OF CHRIST

God. The same was in the beginning with God." In the fourteenth verse of the first chapter of John, we read, "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

Jesus came into this world once, but when he came they rejected him. In the eleventh and twelfth verses of the first chapter of John, we read, "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." Those that believe on the name of Christ are given the right, or the power, to become sons of God. We are not saved by that faith alone, but by believing on Christ and receiving Him as the Son of God, we are given this power to become the sons of God.

Then we read that they crucified Him, they rejected Him and put Him to death. Matthew 27, beginning verse 33, reading to verse 44,

"And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. And when they had crucified him, they parted his garments among them, casting lots; and they sat and watched him there. And they set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then are there crucified with him two robbers, one on the right hand and one on the left. And they that passed by railed on him, wagging their heads, and saying, Thou that destroyed

the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach."

Jesus was crucified there upon the cross. He was buried in the tomb of Joseph of Arimathea that it might be fulfilled which was written by the prophet that he should make his grave with the rich. But, thanks be to God, the grave did not hold Him. In the first few verses of the twenty fourth chapter of Luke, we read, "on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared, and when they found the stone rolled away from the tomb, they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold two men stood by them in dazzling apparel. And as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here but he is risen. Remember how he spake unto you while he was yet in Galilee saying that the Son of man must be delivered up into hands of sinful men, and be crucified, and the third day rise again."

He arose from the tomb and then leading

## 8 THE SECOND COMING OF CHRIST

them out, until they were over against Bethany, "He lifted up his hands and blessed them, And it came to pass while He blessed them He parted from them and was carried up into Heaven." He ascended into Heaven, led captivity captive and gave gifts unto men, sat down at the right hand of God, but, thanks be to God, he is coming again.

In the fourteenth chapter of the Book of John, the third verse, Christ says there to His disciples, "And if I go and prepare a place for you, I come again and will receive you unto myself; that where I am, there ye may be also." Christ promised that if he went away, He would come again for his own, that they might go to inhabit that place that he had prepared for them. Again, the tenth chapter of the Book of Hebrews, I read the words of the Apostle Paul wherein he says in the thirty-sixth and thirty-seventh verses, "For ye have need of patience, that having done the will of God, ye may receive the promise. For yet a very little while, he that cometh shall come and shall not tarry." Jesus Christ is coming again.

In the twenty-second chapter of the Book of Revelation, He says, in the twelfth verse, "Behold, I come quickly, and my reward is with me, to render to each man according as his work will be." Yea, Jesus shall come, but we need to study very carefully the word of God that we shall know How He is to come and why he is coming. We need to study very thoroughly and very closely, that we may know whether or not He comes to reign upon this earth, or whether He comes to deliver His children from this life on earth.



In the first chapter of the Book of Acts, we read that His coming shall be visible and personal, for there, as they watched Him ascend into Heaven, there stood by them two men clothed in white apparel, and they said, "Ye men of Galilee, why stand ye looking into Heaven? This Jesus who was received up from you into Heaven, shall so come in like manner as you beheld Him going into Heaven." Jesus is coming with the clouds even as the clouds received Him from their sight, so one day He shall come again, with the clouds of Heaven.

In the first chapter of Revelation, the seventh verse, I read, "Behold He cometh with the clouds; and every eye shall see Him, and they that pierced Him; and all the tribes of the earth shall mourn over him. Even so, A-men." Jesus is coming with the clouds, visibly and personally, and all shall see Him. Not the righteous only, but the wicked, as well. Some people think that the wicked will not behold Him then, but Jesus said that even those that pierced Him they shall see Him.

There are those that say He will come quietly; there are those that say He will come secretly, or that He has already come, but Christ says it is not so. He warned of false teachers who would say that He came invisibly at the time of the destruction of Jerusalem. In the twenty-fourth chapter of the Book of Matthew, beginning the twenty-third verse, Christ says, "Then if any man shall say unto you, Lo, here is the Christ, or, there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even



## 10 THE SECOND COMING OF CHRIST

the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." He shall be seen by all who are in the earth.

In the sixteenth chapter of the Book of Matthew, He tells us in the twenty-seventh verse that He shall come in the glory of the Father, for He says, "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." In the eighth chapter of Mark, the thirty-eighth verse, He tells us again that He shall come, and that when He comes, He shall come in the glory of His Father. We read, "for whosoever shall be ashamed of me, and of my word, in this adulterous and sinful generation, the Son of man shall also be ashamed of him, when He cometh in the glory of His Father, with His holy angels with Him." In Mark, the thirteenth chapter, the twenty-sixth verse, He shall come in His own glory. Again, Matthew the twenty-fifth chapter, thirty-first verse, He shall come in His own glory, with the holy angels of God with Him. II Thessalonians, 1:7-9, He shall come with the angels of His power, in flaming fire, So we see that when Jesus comes, He shall be in the glory of the Father; He shall be in His own glory; He shall come with the glorious angels with Him.

According to Jude, the fourteenth verse—only one chapter in Jude, and the fourteenth verse of that chapter of Jude, "And to these

also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones . . ." He shall come with the holy ones of Heaven.

He also shall come with the saints that are asleep. In the I Thessalonian Letter 4:14, Paul says, "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." He is not coming to them. He is not coming for them. He is coming with them. They have gone to be with the Lord, and are there with Him now.

"For the Lord himself, shall descend from Heaven with a shout, with the voice of the Archangel, and the trumpet of God shall sound. According to I Corinthians, 15:52, this is the last trump, and when that trump shall sound, then the Lord has come. Then we that are alive, that are left, shall be caught up together to meet the Lord in the air, and, so, shall we ever be with the Lord, to spend an eternity with Him. Not in this sin-cursed world but in a better world than this.

But tomorrow we shall study further in this subject, as to WHY the Lord is coming, and I want to invite you friends again, tomorrow, to listen to another in this series of lessons.

## No. II

### WHY HE IS COMING

This week we are preaching a series of sermons on, The Second Coming of Christ. Just now we turn to the second of these, which is "Why Is Christ Coming?"

There was a definite purpose for the first coming of Christ into the world. The prophets expressed it, and Christ told about it, Himself. In Jeremiah 31:31-34, we read the words that tell of the work that was to be done. "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."

Jesus was prophesied as the One to bring



that new covenant to the world. He was to establish that covenant in which man was to receive the forgiveness of his sin. Again, in the ninth chapter of Isaiah, the prophet foretold His coming in these words, beginning verse six: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."

Isaiah prophesied that Jesus was to come to establish that kingdom, to set up that kingdom and to rule that kingdom on the throne of David. The integrity of Jehovah of Hosts is behind that promise, and when Jesus ascended into heaven, he took that position on the throne of David, and began to rule that kingdom. The angel promised, before his birth, to his mother, saying, "behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great and shall be called the Son of the Most High. The Lord God shall give unto him the throne of His father, David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." Luke 1, 31-33.

The prophets foretold the work that Christ was to do the first time He came into the world. He came into the world to do that work, and He did it. In John 6:38, the Christ, Himself,

## 14 THE SECOND COMING OF CHRIST

puts it in these words, saying, that He came into the world to do the will of the Father in Heaven. He wasn't here to do his own will. In the sixth chapter of the Book of John, and the thirty-eighth verse, he said to his disciples, "For I am come from heaven, not to do mine own will, but the will of him that sent me." He came to do the will of the Heavenly Father, and in doing that will, He was establishing His church, His body, His kingdom, in which men might find salvation.

In the tenth verse of the nineteenth chapter of Luke, He says: "For the Son of man came to seek and to save that which was lost."

In Matthew, 16:18,19, we read that He came into the world to build a church, or establish a church or a kingdom, for the church and the kingdom are the same institution; they are one and the same. And Jesus said, "I say also unto thee that thou art Peter, "Matthew 16:18,19, "And upon this rock I will build my church, and the gates of Hades shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." He called it in one verse, the church, in the next, the kingdom. He said, I came to build it and to give to you, the apostles, the keys.

He came to set up and establish his covenant to govern that church or kingdom. Hebrews 8:6: "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises."

That better covenant was sealed by a better blood, by the blood of the son of God, Himself. Hebrews 9:11-17. "But Christ, having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth."

Christ came into the world to do that work, to set up his kingdom and to establish his covenant, to govern that kingdom, which is the church. His work was misunderstood then but he completed it. In the nineteenth chapter of the Book of John, we find, Jesus, on the cross. There, before He expired, hanging upon that cross, He said: "It is finished." So we find, Jesus finished the work He came to do the first time.



## 16 THE SECOND COMING OF CHRIST

Now when He comes the second time, and He's coming again, He's coming, not to establish a kingdom nor to do any of the other work that He came the first time to do. He completed all of that. When He comes again, He's coming to raise the dead. John 6:39,40. "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day." He's coming to raise the dead. I Thessalonians 4:16. As we noted in the preceding lesson the Apostle Paul said, "for the Lord, Himself, shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." That verse speaks of the dead in Christ, but the dead, both good and bad, shall be raised. In John 5:28,29, Jesus says, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."

He is coming to raise the dead, and is coming to judge the world. Christ, in that day shall judge the world. He says, in John 12:48, that He shall judge the world by that word which He has given. For He says, "he that rejecteth me and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." He shall judge the world by that word that he hath given,

and the Apostle Paul speaks of this again, in Acts, 17:31. He has this to say there: "Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Jesus is coming as the judge of the living and the dead. II Timothy 4:1. In the twenty-fifth chapter of the Book of Matthew, we read there that Christ is coming, with all of His angels; "but when the Son of man shall come in all of His glory, and all His angels with Him, then shall He sit on the throne of his glory, and before Him shall be gathered all the nations, and He shall separate them, one from another, as the shepherd separateth the sheep from the goats, and He shall put the sheep on his right hand, and put the goats on the left."

He is coming then to judge the world and to give rewards and punishment. In Matthew 25:34, we read, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And in the forty-first verse, "Then shall he say to those on the left hand: Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels."

There is going to be a separation; there is going to be a reward for the righteous and punishment for the wicked. In I John 3:2, John said, "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see

## 18 THE SECOND COMING OF CHRIST

him even as he is."

He's coming to glorify the righteous, and make them like unto Himself; to give them a glorious body, an incorruptible and immortal body, that they may dwell with Him for all eternity.

In I Corinthians, the Apostle Paul said, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed." He is going to change the righteous, and He's going to give them an eternal inheritance.

For the wicked, He's coming with the angels of his power. II Thessalonians 1:8,9. "... with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." Coming to turn them aside into eternal punishment.

But now we want to know, in our next lesson, just what we should be doing while we wait for his coming, so friends, may I invite you to listen again tomorrow, for another in this series of lessons.



## No. III

# WHILE WE WAIT HIS COMING

This is the third in the series of lessons on the Second Coming of Christ.

Jesus came to earth, suffered, and died for men. In Hebrews 2:9, Paul says, "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man." Jesus came into the world, suffered, and died, was raised from the dead, and ascended into Heaven, sat down at the right hand of God.

In Acts 1:9-11, we read, "And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; who said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

Jesus went into heaven with the clouds, and Daniel said, hundreds of years before that time, in the seventh chapter of Daniel, verses thirteen and fourteen, "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came

## 20 THE SECOND COMING OF CHRIST

even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

"When he ascended into heaven he led captivity captive and gave gifts unto men. He received his kingdom then. He was as a man taking a journey into a far country, who had gone to receive his kingdom, and he gave to everyone here his work. In Luke 19:13, he says that a nobleman went to receive a kingdom, "And he called ten servants of his, and gave them ten pounds, and said "Occupy till I come," or, as the revised version has it, "Trade ye herewith, till I come."

Now who is this? Get the verse before: "A certain nobleman went into a far country, to receive for himself a kingdom, and to return." Jesus went into Heaven with the clouds, to receive a kingdom, and when He came unto the ancient of days with the clouds of heaven, He received that kingdom, power, strength, and glory. To us who are here below, He says, occupy till I come; or trade with the talents that I have given you. Use them here below, until I come; for surely He will come; and in this interim, in this time between the time he received his kingdom and began to reign until he comes again, we are to occupy or to trade with those talents that he has given unto us.

In Mark 13:33-37, we read there where He says, "Take ye heed, watch and pray; for ye know not when the time is. It is as when a

in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Now Paul said, "When the trumpet sounds—" What trump? The last trump.

In I Thessalonian Letter 4:16, we read, "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God." What trump? The last trump, we are told. The dead in Christ shall rise, first. Now, someone has said, "This just refers to the righteous—there is nothing said of the wicked there. They are not going to be raised until later." Paul is not discussing the day of the resurrection of the wicked; but, if we turn to the Book of Revelation 1:7, we know then that the wicked shall be raised at that very time that the Lord comes with the clouds of Heaven, for hear it says, "Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him." In that day that he comes with the clouds of Heaven; in that day that he comes with shout and trumpet, the dead shall rise; the living saints shall be changed; the righteous shall be caught up to be with the Lord forever, the One whom they've obeyed, and the One who is their Saviour; while the wicked shall see him, and shall mourn and shall be turned away into eternal destruction. His day of coming will be the day of resurrection for all.

It is the day the world will be destroyed; it's the day that all the dead will be raised, **IT IS THE DAY OF JUDGMENT.**

In the twentieth chapter now, of the Book



## 30 THE SECOND COMING OF CHRIST

of Revelations, eleventh to fifteenth verses, we read something there about the judgment of the Lord: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book life, he was cast into the lake of fire."

This ends the period of Christ's reign, as the apostle said in the fifteenth chapter of I Corinthians, "Then cometh the end, when He shall deliver up the kingdom unto God, even the Father." Now, when Christ concludes His reign—He is reigning now, and has been for 1900 years—when He comes He is going to conclude that reign, judge the world, deliver the kingdom to the Father, and consign the wicked to the lake which burns with fire and brimstone.

Christ is the one who is to do this judging; for, in the Book of John 5:22, we read, "For neither doth the Father judge any man, but he hath given all judgment unto the Son." That day of judgment hath been appointed, and in the seventeenth chapter of the Book of Acts,

in the thirty-first verse, the Apostle Paul tells us there that it is by Christ that this world shall be judged in that day which hath been appointed. He says, "Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The day that Christ comes back is the day of judgment, and that judgment is for all.

In the sixth chapter now, of the Book of John, thirty-ninth and fortieth verses, he says: "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day." He is going to raise the righteous when? At the LAST DAY. And now, get the forty-fourth verse of the sixth chapter of John: "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day." He's going to raise up those that come to Him; those that have eternal life in Him, He is going to raise them up, when? THE LAST DAY. That very day is the day He is going to judge those that have disregarded and disobeyed his commandments. For, go to the twelfth chapter of John, forty-eighth verse, and there we read: "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in THE LAST DAY."

## 32 THE SECOND COMING OF CHRIST

The last day is the day when the righteous shall be raised; it's the day when the wicked shall be judged. All men shall come forth from the tomb at the same time, shall stand in judgment together, shall be separated as the shepherd separateth the sheep from the goats. He will set the sheep on his right hand, and the goats on the left. He will say to those on the right: "Come ye, blessed of my Father." He'll say to those on the left: "Depart from me, ye cursed."

That day of judgment—that day of resurrection—that day of destruction for this earth, is the day that Christ is coming back again, and there is not any interim between these events. They all come on the same day—the last day, when the last trump shall sound, and the dead shall be raised. So, we need to be looking for that day and preparing for that day. We will continue this discussion on tomorrow.



## THE DAY AND ITS EVENTS

Some are looking for another dispensation, following the coming of the Lord to the earth. They are looking for the time when the Lord shall set up a kingdom on this earth, and reign from the throne of David in Jerusalem. They say that his reign and his kingdom is to follow the second coming of the Lord.

Some look for the possibility of men being saved during that dispensation—that is, for a second chance for salvation. Others seem to think that there will be a different way of salvation, during that time, at least. Now, the proper understanding of the events attending the Lord's return, will keep you from making these errors. So we want to study the day of the coming of the Lord, and the events that take place then, again in this broadcast.

In II Peter 3:10-13, the Apostle Peter says, "But the day of the Lord will come as a thief; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." That is what is to happen in the day of the Lord. "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for an earnestly desiring the coming of the day of God, by reason of which the heavens being on fire

## 34 THE SECOND COMING OF CHRIST

shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth."

When the Lord comes, this earth is going to be destroyed, going to pass away. This is what John says, in Revelation 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more." Will you tell me how, in the name of reason, any one can expect a kingdom on this earth, when, at the coming of Christ it is to be burned, it is to be dissolved, it is to melt and to pass away? When all of those things have happened to this earth, who could look for a kingdom on it then?

And this day of the Lord is to come suddenly, too. In I Thessalonians 5:2, we read, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." It is an unexpected occurrence. Now, someone says, the Lord is coming and is going to reign a thousand years, and then the earth is going to be destroyed. If there is a thousand-year warning of this destruction of the earth, then it is not to come unexpectedly, and if Peter could write, in the days that he was living on the earth, and tell the people then to expect the coming of the day of the Lord as a thief in the night; if Paul could write to the Thessalonian brethren and tell them exactly the same thing, then it stands to reason, my friends, and we know assuredly that there will not be a thousand-year interim, or a period of time, between the coming of the Lord and the destruction of the earth.

When the Lord comes with the clouds of

Heaven, this earth is to pass away, to be destroyed, to be burned up, will be dissolved, and will be found no more. That is the teaching of the Word of God.

But in the second place then, the day of the coming of the Lord is the day of judgment. Now the earth is to be destroyed at His coming, and the earth is to be destroyed at the judgment. Notice in II Peter 3:7, where the Apostle Peter is speaking to these same people: "But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." The earth is to be destroyed the day that Christ comes, and that day that the earth is destroyed is the day of judgment and the day of destruction for ungodly men. So, the day that Christ comes is the time that the unjust shall be judged.

There shall be a great judgment; Christ shall sit on the throne of his glory, and all nations shall be gathered before Him, and He shall there separate them, the sheep from the goats. Now in that judgment, christians are to come. I hear some say that Christians will not stand in that judgment; but know this, that in I John 4:17, the Apostle said there, "Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world."

There is coming a day of judgment for the Christians. In that day of judgment, in that day that Christ comes, Christians are to stand in judgment, and with them there in that judgment, at the time of separation, are to be gathered the unjust. That day of judgment is the



## 36 THE SECOND COMING OF CHRIST

day of destruction of ungodly men.

In that judgment we find sinners are going to stand too; for in Matthew 11:20-24, we find the following: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee. Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you." You are to be there, and those who lived before, in Tyre and Sidon, said Christ, are to be there. "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades; for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

The day of judgment is the day that this earth is to be destroyed by fire, for it is reserved for fire unto the day of judgment and the destruction of ungodly men.

Then, in Matthew 12:41, we again read where Christ says, "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." Those who repented shall be in that judgment; those who did not repent shall be there. Christ said, those that repented at the preaching of Jonah will be there, and will condemn you who do not repent. Those who are penitent will be there and the impenitent

will be there. Go on to the forty-second verse, and he says, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." Souls who heard the wisdom of Solomon will be there; souls who rejected the wisdom of Christ will be there. Those who hear, and those who do not hear, will be there. The day of His coming is the day of destruction for this earth, and it is the day of judgment for the just and for the unjust.

Then, in the third place, the day of His coming is the day that the kingdom will be restored to the Father. In I Corinthians 15:20-24, Paul says: "But now hath Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power." Now, when is that to be?

The kingdom is to be restored to God, given back to the Father, in the day that Christ comes. How do I know that? Because it is to be given back to the Father when He shall have abolished all rule, power and authority, "For He must reign," twenty-fifth verse, "till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, he put all things in subjection under his feet. But when

## 38 THE SECOND COMING OF CHRIST

he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." In the day that Christ overthrows death, and brings from the tombs the bodies of those that sleep, then He shall deliver the kingdom unto God the Father. Not a thousand years later, but the day that He comes.

That is the day of restoration, or of restitution of all things, and the Heavens must hold Christ until that day. In Acts 3:17-21, we read: "And now, brethren, I know that in ignorance ye did it, as did also your rulers. But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, He thus fulfilled: Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." He is going to be there until all things are restored.

Now, notice in I Samuel 8:7, "And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them." They rejected Jehovah as king, and now things are going to be restored, and the Heavens must hold Christ, retain Christ, receive Christ, until



that day of restoration, or until that time of restoration. When He comes He is going to give the kingdom back to the Father, so the day of His coming will be the day in which he ends His reign and delivers the kingdom unto the Father.

If you want to go to Heaven, you must be a member of the kingdom of God, and you cannot see that kingdom of God, or be a member of it except you are born of water and of the spirit. In Mark 16:15,16, Christ said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved;" to be born of water and the spirit is to believe and to be baptized; for when we believe and are baptized, we are saved, and we cannot be saved outside the kingdom of God.

It is the kingdom that shall be delivered unto the Father. So, as the Apostle Peter says, Repent ye, therefore, and be converted. Or, as he said, Acts 2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Thus you come into the kingdom and are saved. You will be one of those delivered to the father.

Churches of Christ throughout this country are preaching this message of salvation. Will you find the church in your community, and will you there obey the commandments of the Christ, trust in his promises, and await his coming to take you from this sin-cursed earth.

## No. VI

# THE UNPARDONABLE SIN

In the twelfth chapter of the gospel of Matthew, beginning verse thirty-one, I want to read you a verse of scripture; "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him neither in this world, nor in that which is to come."

I have had more questions, and I suppose every preacher has had more questions, about that verse of scripture than any one in the Bible. What is the unpardonable sin? What is it that men can do for which they will never be forgiven? What is it that men can do that shall not be forgiven them in this world nor in the one to come? So, at this time, I want to talk to you for just a little while upon this subject, because I have received so many questions about it, wanting to know just what the unpardonable sin is, and how men may commit it; how they may sin against the spirit of God in this way. That is the question at this time.

Now if you will go back to the twelfth chapter of Matthew, and will read, beginning verse twenty-two, you will find that they brought unto Jesus, a dumb man, and a blind man, and

He healed him, so that he saw and spake to them. When He did this the Pharisees began to say, He is doing this by the power of Beelzebub. He is doing this—is casting out these demons by the prince of demons. They attributed His power to Satan, and said, it is by the power of Satan that He casts out these demons. Jesus answered them and said, If I do that with the power of Beelzebub, then by whom do your sons cast out the demons? He gave them that for an answer.

Then He went on to tell them, Now you have rejected the Son of God; you have blasphemed Him; said that He was from the devil instead of from God; you have said that He was doing His mighty works by the power of the devil, instead of by God's power. I am going to tell you something now, said Jesus. Every sin and every blasphemy against me; every one that you commit, is to be forgiven, but when the Spirit of God comes, and you blaspheme it as you have me—that shall never be forgiven. Now that in a nutshell, my friends, is the sin against the Holy Spirit.

What do I mean by that? Well you go back to the ages gone by, and you will find that God first spoke to the Children of Israel through Moses; and they rejected Moses; they wouldn't hear him. They murmured against God, because of the things that he spake to them, through Moses. Finally, Moses was dead and gone. Other prophets came; they stoned those prophets; they killed them; they garnished the tombs of the prophets after they were dead, but they put them to death. When they reprimanded them for their sins, they said, We



will not hear; that is not the word of God. We will not have any of that. So, they put them to death.

Finally, God in His mercy, in His kindness, and in His love, sent His Son into the world to offer salvation unto men. But when the Son came, they said, Lo, here is the Heir—let's kill Him, and then we'll not be bothered any more. So they took the Son of God, they blasphemed Him, they cursed Him, they ridiculed Him, they rejected Him, and finally, they put Him to death.

But God, in His loving mercy, still provided a way of salvation. Before Jesus left this earth, He promised His apostles that He would send the Holy Spirit unto them, and that the Spirit should speak through them, His words. That there should be made known to the world, through these apostles, the way of salvation, by that spirit.

Jesus here is pronouncing a prophesy, in the twelfth Chapter of Matthew, and saying, You can reject me; you can blaspheme me; you can even finally crucify me, and all that shall be forgiven. But, when the Spirit comes, if you reject the Spirit, as you've rejected the prophets before, and as you now reject me, there shall never be a way of forgiveness for you in this world nor in the world to come. Now that, my friends, is the message that Jesus is giving those people at that time.

On the day of Pentecost, we find those twelve apostles assembled together, and when the day of Pentecost was now come, they were all together in one place. And, suddenly, there came from Heaven a sound, as of the rushing

of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder as of fire, and it sat upon each one of them, and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. These men now were speaking the words of the Spirit; and as the Apostle Peter preached the gospel that day, as he proclaimed Christ and Him crucified, as he proclaimed Christ, the crucified One, resurrected from the tomb; as he told them of Jesus, the Son of God, it was the Spirit of God speaking through him. There was being made known the will of the Father, revealed through the Spirit. There on that day the Spirit of God revealed the way of salvation for all who had sinned against God.

He preached to them of Christ. Of Christ crucified, of Christ buried, and raised the third day. Seated at the right hand of God, King of Kings, and Lord of Lords. Ruling and reigning upon the throne of David. When they heard this—heard that He was now both Lord and Christ, they were pricked in their heart and cried out, Men and brethren, what shall we do? Peter said unto them, “Repent ye, and be baptized, everyone of you, in the name of Jesus, unto the remission of sins, and ye shall receive the gift of the Holy Spirit.” That, my friends, was the message of the Spirit, to those that believe in Christ in this Christian dispensation, the Spirit of God says, Repent and be baptized unto the remission of your sins; and the man that rejects that commandment rejects the commandment of the Spirit of God. He who

says, I don't have to do that to be saved is doing to the Spirit of God what they were doing to Christ, when He uttered this prophesy in regard to the unpardonable sin.

If you, today, are taking the Word of God, and saying, Well, I have to do some things Christ says, but do not have to do others. You are handling amiss the words of the Spirit. You are doing despite unto the Spirit of Grace. You are trampling underfoot the covenant where-with you are sanctified. You are counting the blood of that covenant an unholy thing, and you are rejecting God's last message of salvation to a lost and dying world.

It is revealed through His spirit. It was first spoken of by the prophet. Then it was spoken by Jesus Christ. Today, the last pronouncement of it has come through the Spirit of God. It is revealed in the New Testament, which was written by the inspiration of that Spirit. If you want to be saved, you will have to hear the message of that Spirit, as it is revealed in the New Testament. You will have to obey from the heart, the commandments of the Christ, as they are recorded by the inspiration of that Spirit in the New Testament. Rejecting that message, there will never be found in Heaven or in earth, a way of salvation for you.

Ah, but people hearing the preaching of the Word, often resist the Holy Spirit. Over in the seventh chapter of the Book of Acts, you remember that Stephen, a man filled with the Holy Spirit, preached to a multitude of people, but when they heard him preach, they did not want to do what he said, just like a lot of people today. I urge you, I plead with you to be bap-



tized, to hear the gospel and believe it and to repent of your sins and to be baptized. You say, Well, I believe in Christ, but I don't have to be baptized. Be careful, my friends, that is the message of the Spirit. It isn't me that says it. It isn't any other man, but it is the Spirit of God, and if we reject it, we reject our last hope of salvation. Those people, at that time, rejected the preaching of Stephen, and he said to them, beginning verse fifty-one of Acts, chapter seven, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye." How do you do that? By refusing to hear the preaching of inspired men.

These men in the New Testament have revealed the way of salvation by that Spirit. By rejecting their message you resist the Holy Spirit, trample it under foot, count it as of no value, as from some source other than God, so become guilty before God, of committing that sin.

Someone says, What about the tenth chapter of the Book of Hebrews, and the twenty-sixth verse there. Isn't that talking about an unpardonable sin? No, my friends, that's talking about their being no more sacrifice made for sin. To commit the unpardonable sin, is to reject the teachings of the Spirit as they are revealed in the New Testament, and to go on a way contrary to the New Testament. There's no way that a man can be saved disregarding the New Testament of our Lord. It has been revealed by the Spirit. If you disregard it, you are lost.

But now go to the tenth chapter of Hebrews. Let me read you there these verses. Beginning with verse twenty-five, Paul says: "not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." Paul is there speaking to Christians. He is talking to them, to you and me, as Christians, about forsaking the assembly of the saints on the first day of the week. Now, what is the assembly for? In that assembly on the first day of the week, we show forth the Lord's death until He comes again.

If we forsake that assembly, and allow the institution of the Lord's Supper to be profaned and forgotten, then the knowledge of the sacrifice of Christ is lost from the earth, and there will never be another sacrifice made. He is talking to you Christians, there, about how you can sin against God, by forgetting to observe the Lord's Supper on the Lord's day, and by letting the knowledge of that sacrifice pass from the earth. He says there never will be another sacrifice made, and soon the knowledge of the one that has been made will be gone, because it is by the regular observance of the Lord's Supper that that knowledge is kept alive, and that men remember the Christ who died for them. So, you Christians, you get to the House of God on the Lord's Day. You worship God in spirit and in truth. Don't forsake the

assembling of yourselves together.

But you people, who are not Christians, you turn over to the second chapter of the book of Acts; you read what Peter says, by the inspiration of the Spirit of God. How he tells you to obey the commandments of the Christ, and you do what he says for you to do, because those words were given by the inspiration of the Spirit. If you neglect and if you refuse to do what is commanded you there, you have, my friends, rejected the last and the only way of salvation that is revealed in this Christian dispensation.

Some people want to say, Another dispensation began after that, and there is still another one coming. No, my friends, the last days began on that day at Pentecost. There the last way of salvation that was to be revealed from God was given, and if you would be saved, then you go to that book, read that second chapter of Acts, do what those people did, thus you will be led by the Spirit to be buried in water and raised to walk in a newness of life, having died unto sin, having repented of your sins, having ceased to sin, and having confessed your faith in Jesus Christ.

You will thus be born of water and the Spirit, become a new creature in Christ Jesus. But reject Him, reject His way, and you will be lost.

Jesus is the author of eternal salvation to them that obey Him. He has revealed that way of salvation through the Spirit. Then will you now, my friends, remember this: We must obey the teachings of the Spirit.



28

38  
7

2  
38

3  
114

2

35