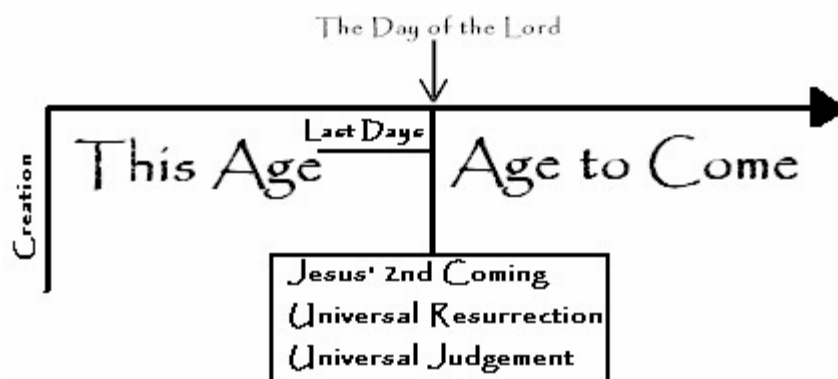


- The last in our studies of the 1689 confession, having come to the subject of Eschatology or “last things.”
- Last week we considered the “intermediate” state and resurrection/transformation
- Eschatology, especially since the late 1800’s, has been a particularly hot topic within the church. There are beliefs and influences which are now the dominant view (I think) in Evangelical church which just over 100 years ago were practically unknown.
- Back in the Spring of 2004, I taught a 9 part series on the subject of Eschatology. I covered such things as “Major Millennial Views”, “Methods of Interpretation”, “The Two Ages”, “The Momentous Event”, and “Israel and the Church.” If you are interested in a more in depth study on the subject, I invite you to listen to those messages available on SermonAudio. I don’t plan to cover that re-define the position I have taken at this time, but only want to give a summary.
- The Scriptures speak of two ages: this age, and the age to come. This age is the age in which we presently live, which is characterized as a fallen age, where the effects of the fall are around us and in us. Since the disobedience of Adam in the garden, man is under God’s curse. The coming of the Lord Jesus paved the way for man to be at peace once again with God through the imputed righteousness of Jesus Christ. The age to come is future, in which the effects of the fall on God’s world will be removed, in which God’s redeemed children will be perfected in body and soul, and there will come a new heavens and new earth in which righteousness dwells.
- The transition from this age to the age to come takes place in what the Scripture calls “that Day”, “the Day of God”, “the Day of the Lord”. We have been, since the coming of Christ, in “the Last Days.”



- Acts 17:31

I. THE APPOINTMENT OF THAT DAY

- the God spoken of by Paul, who is Creator (vv.24), who is independent (v.25), who is sovereign (v.26), who is near (v.27), who sustains (v.28), who is living (v.29)
- This one has appointed (Gk. histaymi) = set up, planned, arranged, established. We make plans that fail, but because of who this one is (above), it is certain and inescapable.

II. THE ACTIVITY OF THAT DAY

- The primary activity to “judge” (Gk. krino) = to evaluate something and make a declaration about it.

A. Who Will Be Judged? – the world

- o The judgment is on moral beings, those who can do good or evil.
- 1.) apostate angels shall be judged - Jude 6; 1 Cor. 6:3
- 2.) all persons that have lived upon the earth shall appear before the judgment seat of Christ - 2 Cor. 5:10

B. How Will God Judge? – in righteousness

- o Gk. dikaiosunay = What is right, upright, just, and good. Because of who God is, this standard is His standard. It is popular in our day to say “well, that is what you believe/your standards.” In that day the standard by which all will be evaluated is righteousness as defined by God who is above us and absolute.

C. Who Will Judge? – by Jesus Christ

- o The instrument, how it is accomplished, is “by Jesus Christ.” The one revealed in Scripture as the eternal Son of God, come in flesh, living in perfect righteousness, and dying as a substitution for sinners. John 5:22, 27

D. What Will Be Judged? – every thought, word, and deed

- 1.) Every secret thing/thought - Eccles. 12:14/Rom2:16/1Cor4:5
- 2.) Every spoken word - Mat. 12:36

3.) Everything done in the body - 2Cor5:10

III. THE PURPOSE OF THAT DAY – To Display God’s Glory

- 1.) The display of His glory in the eternal salvation of the elect
 - His love, goodness, kindness, compassion, mercy, faithfulness, all as a result of the work of Christ
 - The benefit to the one in Christ is the complete removal of sin, suffering, consequences of the fall, and eternal bliss in the presence of God in a new heavens and new earth without wickedness or corruption
 - The thought of this should bring comfort to the people of God in the midst of adversity, temptation, and trials - 2Thes1:5-7
- 2.) The display of his glory in eternal condemnation of the wicked
 - His justice, holiness, wrath, faithfulness, love, longsuffering, as a result of their sin and rebellion.
 - The result of eternal punishment, separation from God and all of God’s goodness, being left to sin nature without restraint of common grace,
 - This should deter men from sin, and entice to flee to the Savior for mercy.
 - Rom. 9:22-23; Mat. 25:21, 34; Mat25:46

IV. THE SECRECY OF THAT DAY

- The exact timing is not revealed, for several reasons:
 - 1.) That we would not indulge in sin.
 - 2.) That we would be always watchful. - Mar13:35-37
 - 3.) That we would be pleading with men to be reconciled to God. - 2Cor5:10-11
 - 4.) That we would be longing for the coming of the Lord Jesus. - Rev22:20