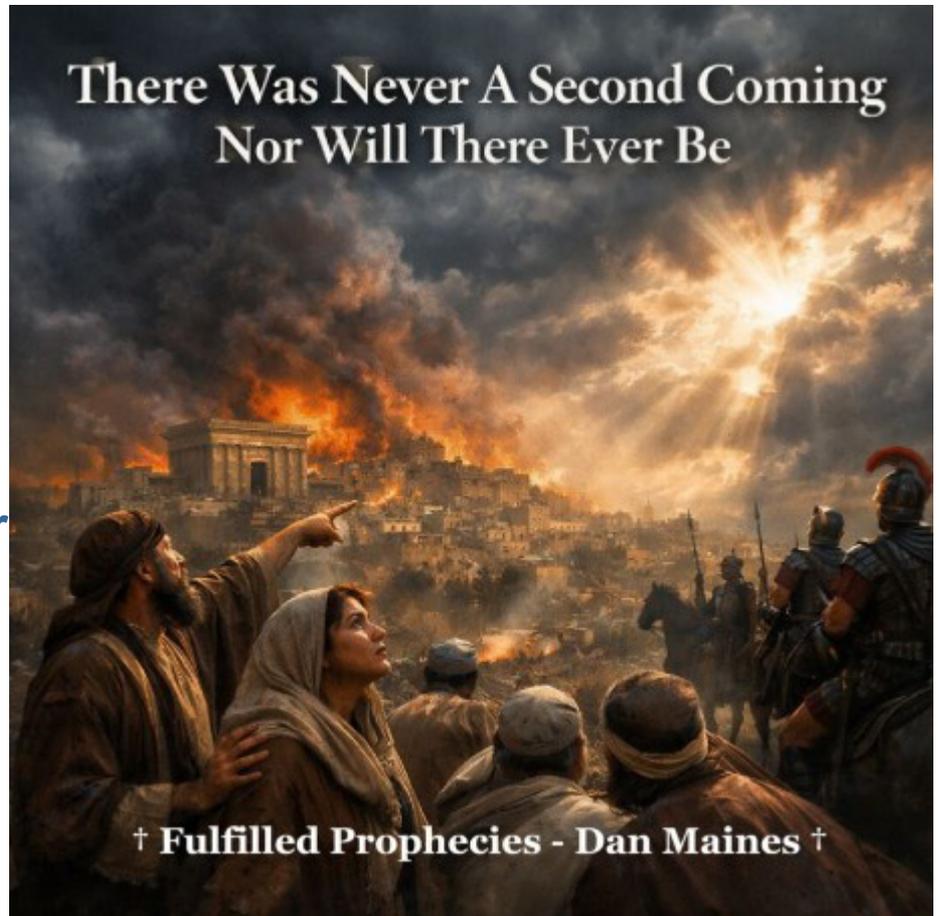


# Fulfilled Prophecies

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**Second Coming -  
There Was Never A  
Second Coming  
Nor Will There Ever  
Be**



By Dan Maines

**There Was Never A Second Coming Nor Will There Ever Be**

## Introduction

† The phrase Second Coming is deeply rooted in church tradition, yet it does not appear anywhere in Scripture, not once, not in any book of the Bible (Matthew 15:9; Colossians 2:8).

† The New Testament consistently speaks of Christ's coming, appearing, presence, and judgment, all anchored to clear time statements given to the original audience (Matthew 16:27-28; Revelation 1:1-3).

† When tradition replaces the plain language of Scripture, fulfillment is turned into endless delay (Mark 7:7-8; 2 Timothy 4:3-4).

## **Christ Promised Presence, Not Absence**

### **John 14:16-18**

I will ask the Father, and He will give you another Helper, so that He may be with you forever, that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He remains with you and will be in you. I will not leave you as orphans, I am coming to you.

† Christ promised continued presence forever, not absence followed by a later rescue (Matthew 28:20; Hebrews 13:5).

† The coming in view is realized through indwelling, not through another incarnation (Colossians 1:27; Romans 8:10).

† If He comes to them and remains in them, the idea of Him leaving and returning collapses (John 17:21-23; 2 Corinthians 13:5).

## **The Father's House Is Covenant Dwelling**

### **John 14:1-3**

Do not let your heart be troubled, believe in God, believe also in Me.

In My Father's house are many dwelling places, if it were not so, I would have told you, because I am going there to prepare a place for you.

If I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, there you also may be.

† Father's house language refers to God's covenant household, not a future location in the sky (Ephesians 2:19-22; 1 Timothy

3:15).

† Many dwelling places describes inclusion within one household, Jew and Gentile together, not geography (Ephesians 3:6; Romans 15:9-12).

† Preparing a place refers to priestly access accomplished through Christ's work, not construction (Hebrews 9:11-12; Hebrews 10:19-22).

† Coming again is fulfilled through resurrection presence and Spirit indwelling (John 14:23; Galatians 2:20).

† Where I am speaks of covenant position and shared life, not physical location (Colossians 3:1-3; Romans 6:4-5).

† John 14 teaches fulfillment, not postponement (2 Corinthians 1:20; Hebrews 10:14).

## **Christ In You Ends Absence Theology**

### **Colossians 1:27**

to whom God wanted to make known what the wealth of the glory of this mystery among the Gentiles is, namely, Christ in you, the hope of glory.

† Christ in you is present reality, not symbolic placeholder language (Romans 8:9-11; John 14:23).

† Hope is anchored in completed work, not future arrival (Hebrews 10:12-14; Titus 2:11-13).

† An indwelling Christ does not need to return (Matthew 28:20; Hebrews 13:5).

## **Hebrews 9 Never Teaches A Second Coming**

### **Hebrews 9:26-28**

Otherwise, He would have needed to suffer often since the foundation of the world, but now once at the consummation of the ages He has been revealed to put away sin by the sacrifice

of Himself.

And just as it is destined for people to die once, and after this comes judgment, so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.

† The contrast is between sin offering and appearing apart from sin, not incarnation cycles (Hebrews 10:10-14; Romans 6:10).

† Consummation of the ages is covenant timing language, not end of the physical universe (1 Corinthians 10:11; Hebrews 8:13).

† Those awaiting Him were first century believers expecting covenant completion (Hebrews 10:25; James 5:8-9).

## **Resurrection Ends Any Return To Mortality**

### **Romans 6:9**

knowing that Christ, having been raised from the dead, is never to die again, death no longer is master over Him.

† Scripture explicitly forbids a return to mortal existence (Revelation 1:18; Hebrews 7:25).

† Resurrection is final, not reversible (John 11:25-26; Hebrews 10:12).

† The gospel moves forward, not backward (John 19:30; Hebrews 10:14).

## **Acts 1 Does Not Teach A Future Physical Return**

### **Acts 1:9-11**

And after He had said these things, He was lifted up while they were watching, and a cloud took Him up, out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them.

They also said, Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in the same way as you have watched Him go into heaven.

† The angels rebuke sky watching, not encourage it (Luke 17:20-21; John 18:36).

† In the same way refers to prophetic manner, cloud authority, not physical mechanics (Isaiah 19:1; Psalm 104:3).

† Acts 1 must harmonize with Jesus' own time statements (Matthew 16:27-28; Matthew 24:34).

† If Acts 1 is forced into a far future physical descent, it collides with Revelation's shortly, at hand, quickly language (Revelation 1:1-3; Revelation 22:6-7).

† If it is forced into a global spectacle, it collides with Daniel 7 where the Son of man comes toward the Ancient of days to receive dominion (Daniel 7:13-14; Acts 2:33-36).

† Scripture interprets Scripture, not tradition interpreting one verse in isolation (2 Peter 1:20-21; Acts 17:11).

## **Daniel 7 Defines Cloud Coming**

### **Daniel 7:13-14**

I kept looking in the night visions,  
And behold, with the clouds of heaven  
One like a Son of Man was coming,  
And He came up to the Ancient of Days  
And was presented before Him.  
And to Him was given dominion, honor, and a kingdom,  
So that all the peoples, nations, and populations of all  
languages  
Might serve Him.  
His dominion is an everlasting dominion  
Which will not pass away,  
And His kingdom is one

Which will not be destroyed.

† The Son of Man comes toward God, not toward earth (Psalm 110:1; Acts 2:33-36).

† Cloud coming results in authority, not relocation (Ephesians 1:20-22; Hebrews 1:3).

† Acts 1 aligns with enthronement, not postponement (Luke 22:69; Matthew 26:64).

## **Revelation Locks Timing As Imminent**

### **Revelation 1:1-3**

The Revelation of Jesus Christ, which God gave Him to show His servants the things that must soon take place, and He sent and communicated it by His angel to His servant John, who testified to the word of God and the testimony of Jesus Christ, to all that he saw.

Blessed is the one who reads and those who hear the words of the prophecy and keep the things that are written in it, for the time is near.

† Soon and near are time words, not symbolic delays (Romans 13:11-12; James 5:9).

† Revelation defines its own timeframe (Revelation 22:6-7; Revelation 22:10).

† Delaying this empties language of meaning (Numbers 23:19; Titus 1:2).

### **Revelation 1:7**

BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.

† They that pierced him identifies the covenant generation involved in the crucifixion and its judgment fallout (Acts 2:36;

Zechariah 12:10).

† All the tribes connects to Israel tribal mourning, the same covenant mourning Jesus described (Matthew 24:30; Matthew 23:35-36).

† Cloud coming again matches prophetic judgment language, not a globe wide travel event (Isaiah 19:1; Psalm 104:3).

## **Revelation 22 Closes The Door On Delay**

### **Revelation 22:6-7**

And he said to me, These words are faithful and true, and the Lord, the God of the spirits of the prophets, sent His angel to show His servants the things that must soon take place. And behold, I am coming quickly. Blessed is the one who keeps the words of the prophecy of this book.

† Revelation ends exactly how it begins, with imminence (Revelation 1:1-3).

† Quickly does not mean thousands of years (Habakkuk 2:3; Romans 13:11).

† The blessing only makes sense if fulfillment was near to the audience (Revelation 1:3; James 5:8).

### **Revelation 22:10**

And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near.

† Not sealing means near fulfillment, because sealing is what is done when fulfillment is distant (Daniel 12:4; Daniel 12:9).

† Futurism reverses John's instruction by sealing it again with delay (Revelation 22:10; Revelation 1:3).

† The text will not allow a far future reading without contradiction (Revelation 1:1-3; Revelation 22:6-7).

# **The Day Of The Lord Was Judgment, Not Rescue**

## **Matthew 24:29-34**

But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now from the fig tree learn her parable, when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh,

even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.

Verily I say unto you, This generation shall not pass away, till all these things be accomplished.

† This generation is the boundary, Christ tied fulfillment to their lifetime (Matthew 16:27-28; Mark 13:30).

† Tribes mourn, that is covenant judgment, not a worldwide worship event (Matthew 23:35-36; Revelation 1:7).

† Immediately after the tribulation of those days prevents a two thousand year gap (Matthew 24:29; Luke 21:20-22).

## **Luke 21 Identifies The Coming As Jerusalem's Judgment**

### **Luke 21:20-22**

"But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. Then those who are in Judea must flee to the mountains, and those who are inside the

city must leave, and those who are in the country must not enter the city; because these are days of punishment, so that all things which have been written will be fulfilled.

† Jesus gives a visible, local sign tied to Jerusalem, not a global end of the world (Luke 19:41-44; Matthew 23:37-38).

† The coming judgment is identified as days of vengeance, not days of rescue (Deuteronomy 32:35; Isaiah 61:2).

† All things which are written must be fulfilled refers to covenant judgment prophecy, not future speculation (Daniel 9:26-27; Matthew 5:17-18).

† Fleeing only makes sense in a localized historical event, not a cosmic catastrophe (Matthew 24:16-18; Mark 13:14).

† Luke defines the tribulation in geographical terms, proving this is not a worldwide future event (Luke 21:23; Luke 21:24).

† Luke's account interprets Matthew 24 by grounding it in first century Jerusalem history (Luke 21:20; Matthew 24:15).

## **Matthew 23 Establishes Covenant Guilt And Timing**

### **Matthew 23:35-36**

that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.

Verily I say unto you, All these things shall come upon this generation.

† Jesus places accumulated covenant guilt on that generation, not on a future one (Genesis 4:10; Hebrews 11:4).

† This establishes the timing for judgment language used in Matthew 24 (Matthew 24:34; Mark 13:30).

† Covenant judgment always falls on those accountable under

the covenant (Amos 3:1-2; Romans 2:12).

† This generation cannot be stretched without rewriting Jesus' words (Matthew 11:16; Matthew 12:41-42).

† The destruction of Jerusalem answers this charge historically and judicially (Luke 13:34-35; Luke 21:6).

† Matthew 23 and Matthew 24 form one continuous judgment discourse (Matthew 23:38; Matthew 24:1-2).

## **Acts 2 Shows Christ Already Enthroned And Reigning**

### **Acts 2:33-36**

Therefore, since He has been exalted at the right hand of God, and has received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear. For it was not David who ascended into heaven, but he himself says:

'THE LORD SAID TO MY LORD,  
"SIT AT MY RIGHT HAND,  
UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET."

Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified."

† Christ is already exalted and reigning, not waiting to reign later (Psalm 110:1; Ephesians 1:20-22).

† The pouring out of the Spirit is proof of enthronement, not a placeholder event (Joel 2:28-32; Hebrews 1:3).

† Enemies being made a footstool is a process during His reign, not after a future return (1 Corinthians 15:25; Hebrews 10:12-13).

† Peter declares Christ is Lord and Christ now, not after a second coming (Romans 1:4; Colossians 2:10).

† The audience is the house of Israel, tying judgment and reign

to covenant accountability (Acts 2:36; Matthew 21:43).

† Acts 2 leaves no room for a delayed kingdom or postponed authority (Daniel 7:14; Luke 17:20-21).

## **Hebrews 12 Explains What Was Shaken**

### **Hebrews 12:26-28**

And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." This expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. Therefore, since we receive a kingdom which cannot be shaken, let's show gratitude, by which we may offer to God an acceptable service with reverence and awe;

† Yet once more means a final covenant transition, not repeated future shakings (Hebrews 8:13; Hebrews 9:10).

† Removing what is shaken is removal of the made system, the old covenant world, not destruction of the physical cosmos (Hebrews 9:1; Hebrews 9:9-10).

† Receiving a kingdom is present tense reality for them, not postponed hope (Colossians 1:13; Hebrews 12:28).

† This shaking matches the end of the age language Jesus used, covenant collapse and kingdom permanence (Matthew 24:3; Matthew 24:34).

† The unshakable kingdom is what remains, not an empty waiting room for a future return (Daniel 7:14; Luke 17:20-21).

† The text says the kingdom is received, not that it is delayed (Hebrews 12:28; Ephesians 1:22-23).

## **Covenant Death Defined By Paul**

## **1 Corinthians 15:26, 56**

The last enemy that will be abolished is death.

The sting of death is sin, and the power of sin is the Law.

† Paul defines death as covenant death, not biology (Romans 7:9-11; Ephesians 2:1).

† The Law empowered that death (Colossians 2:14; Hebrews 8:13).

† When the Law passed, covenant death passed (Romans 8:1; Hebrews 10:18).

## **The Covenant Body In 2 Corinthians 5**

### **2 Corinthians 5:1-4**

For we know that if our earthly tent which is our house is torn down, we have a building from God, a house not made by hands, eternal in the heavens. For indeed, in this *tent* we groan, longing to be clothed with our dwelling from heaven, since in fact after putting it on, we will not be found naked. For indeed, we who are in this tent groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life.

† Earthly house language matches covenant dwelling language, tabernacle language, not a modern biology debate (Hebrews 9:1; Hebrews 9:11).

† Not made with hands is temple contrast language, old system versus new covenant reality (Acts 7:48-49; Hebrews 9:24).

† Nakedness is law exposure and shame, clothed is righteousness and acceptance in Christ (Romans 3:19-24; Isaiah 61:10).

† Paul does not desire disembodiment, he desires being clothed upon, covenant covering and life (Philippians 3:9; Romans 8:10-11).

† Mortal swallowed up of life matches the same victory language from 1 Corinthians 15 (1 Corinthians 15:54; John 5:24).

† This is covenant transition, old giving way to new, not waiting for a future physical return (Hebrews 8:13; Hebrews 10:19-22).

## **Historical References**

† Josephus recorded the siege, famine, fire, and the destruction of Jerusalem, and his record matches the judgment framework Jesus foretold (Matthew 24:2; Luke 21:20-22).

† Eusebius recorded that believers fled Jerusalem before its fall, consistent with Christ's warning to escape when armies surrounded the city (Luke 21:20-21; Matthew 24:15-16).

† These writers do not replace Scripture, but they confirm the historical reality of the fulfillment context (Acts 26:26; Luke 1:1-4).

## **How It Applies To Us Today**

† We don't live as people waiting for Christ to arrive, we live as people in whom Christ already dwells (Colossians 1:27; John 14:23).

† Faith is not built on delay, it is built on fulfilled promise and present union (2 Corinthians 1:20; Galatians 2:20).

† This removes fear driven theology and replaces it with assurance (Romans 8:1; Hebrews 10:22).

† We don't interpret hardship as proof that prophecy failed, because the kingdom was never promised as an escape from trouble (John 16:33; Acts 14:22).

† The unshakable kingdom gives stability in shaking times, it

does not promise [Share on Facebook](#)

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