

Valley Bible Church – Adult Class

Living in Light of His Return: The Second Coming of Christ, Part I Adult SS ~ July 12, 2015

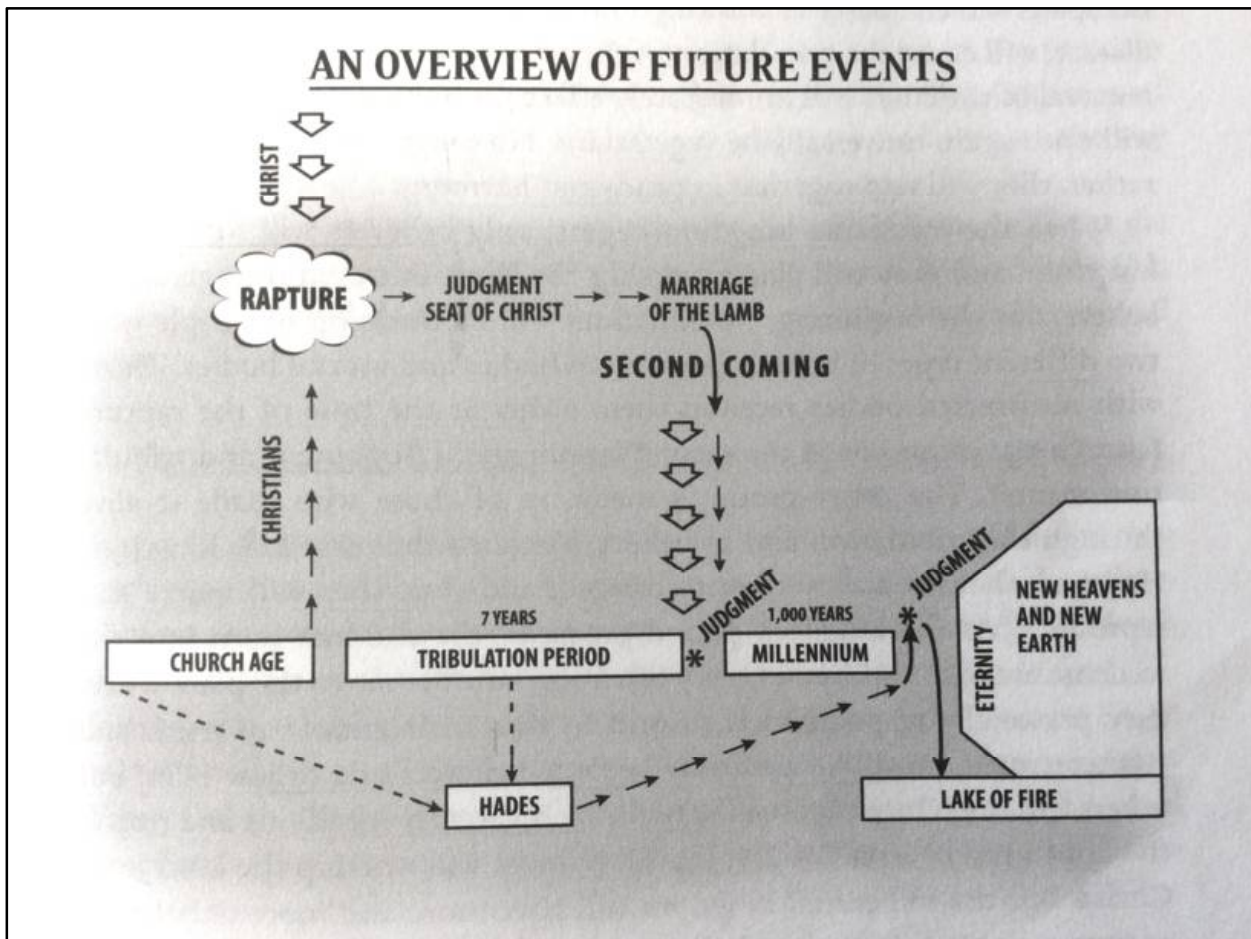
Introduction:

As we have recently seen in the Supreme Court's ruling on legalizing same-sex marriage, the world around us is not getting any better. Sin and Satan has always blinded the minds of unbelievers and believers have always experienced tribulation in this world, but one Day all will change. One Day, Christ will return in power and glory, the nations will be judged in righteousness, the people of God will be rescued, the curse will be lifted, Satan will be bound, and the Kingdom of God will be established. This is our blessed and living hope!

Objective:

This morning we are going to look at four great texts of Scripture. First, we will briefly review Daniel's Seventieth Week (**Daniel 9:24–27**). Second, we will peer into the three leading passages that give us a picture of the Second Coming of Christ (**Zech 14**; **Matt 24**; and **Rev 19**).

Review:



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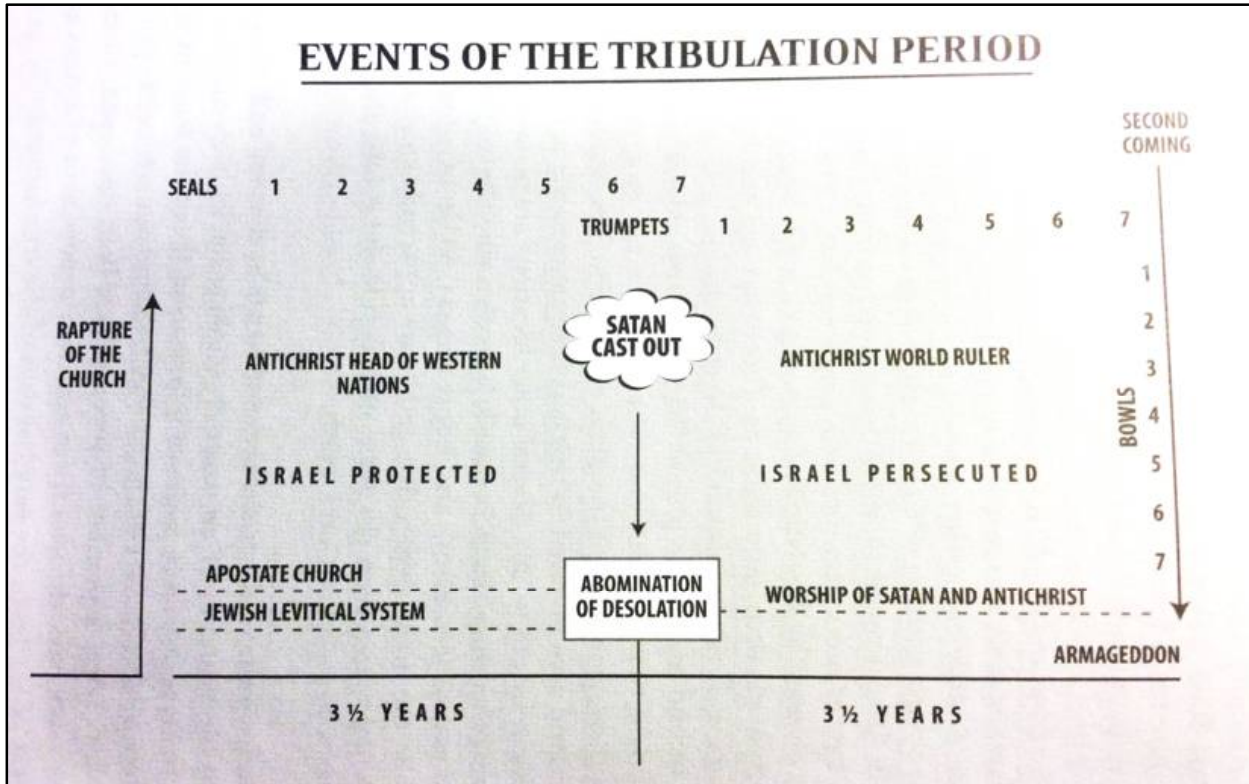
“Daniel’s Seventieth Week” (**Daniel 9:24–27**)

- “Daniel’s Seventieth Week” is one of the most common references to the Tribulation Period in theology books.
- Israel has been taken captive by Babylon; one king after another oppresses them and they are far away from home; all of this is a result of their sinfulness.
- **Daniel 9:24–27** is an answer given by the angel Gabriel to Daniel in response to Daniel’s prayer for the deliverance of Israel (**Dan 9:3–19**).
- Verse 24–
 - “Seventy weeks” or “Seventy sevens” (lit.) are decreed. This is commonly understood to be referring to 70, seven-year periods; or 490 years in total. We usually think in units of ten, but they often thought in units of seven. There are seven days in one week. There are seven years until the year of sabbath rest, the year of Jubilee (**Lev 25:1–7**).
 - *The Bible Knowledge Commentary* says, “Also if days were intended one would expect Daniel to have added “of days” after “70 sevens” for in 10:2-3 he wrote literally, “three sevens of days” (NIV, “three weeks”).”
 - The prophecy is in specific reference to “your people and your holy city.” That is why many refer to the end of this 490-year period as “*Daniel’s Seventieth Week.*” Israel and Jerusalem are in mind; not the world as a whole or the church.
 - The purpose of the 490 years is six-fold:
 - “To finish the transgression”
 - “To put an end to sin”
 - “To atone for iniquity”
 - “To bring in everlasting righteousness”
 - “To seal both vision and prophet”
 - “To anoint a most holy place”
 - These seem to be describing events at Christ’s first and Second Coming, having to do with the cross and the kingdom of God.
- Verses 25 and 26–
 - “there shall be seven weeks” and “sixty-two weeks” ($7 \times 7 = 49$ years and $62 \times 7 = 434$ years, total 483 years) between two markers:
 - First, “From the going out of the word to restore and build Jerusalem” is likely referring to the Persian Artaxerxes’ decree to rebuild Jerusalem in 445 BC (**Neh 2:1–8**). Nehemiah built “in a troubled time” for sure!
 - Second, “to the coming of an anointed one, a prince” is referring to the first coming of the Messiah, Jesus Christ.
 - Adding 483 years (69 sevens) to 445 BC puts the end of the 69th week at the cutting off of the Anointed One (the Passion Week of Christ). The timing of this prophecy is startlingly accurate!
 - “the people of the prince who is to come” refers to the Roman Empire that destroyed the city and the sanctuary of Jerusalem in 70 AD.

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- Verse 27–
 - “And he shall make a strong covenant with many for one week” is speaking of this other prince who is to come (the Antichrist) and make a peace treaty with Daniel’s people (Israel) in the midst of days of war. This peace treaty will mark the final seven of the “seventy sevens.”
 - This point in time is not the seven years immediately following the cutting off of the Messiah, for the bringing in of everlasting righteousness did not happen seven years after Jesus’ death. Nor did the destruction of Jerusalem fit the seven-year period. Apparently there is a gap between the 69th week and the 70th week, the 70th week referring to the Second Coming judgment.
 - The last seven years will be divided in half, which matches up with other half-divisions of the future Tribulation Period.
 - **Daniel 7:25** “He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand *for a time, times, and half a time.*”
 - **Revelation 11:2** “but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for *forty-two months.* **3** And I will grant authority to my two witnesses, and they will prophesy for *1,260 days*, clothed in sackcloth.”
 - **Revelation 12:14** “But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for *a time, and times, and half a time.*”
 - **Revelation 13:5** “And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for *forty-two months.*”
 - It is likely the second half the seventieth week when the prince who is to come puts an end to sacrifice and offering. This is the Great Tribulation.
 - This future antichrist, active in Daniel’s Seventieth Week, will become an abomination to the Lord for his actions. The “decreed end” is that this desolator will come to a swift end so that the conditions of verse 24 can take place.

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This morning, my hope is to put before you three texts of Scripture that will cause you to long for Christ's Second Coming, to be ready and awake spiritually until His return to the earth, and to have a higher regard for the power and glory of Christ and the kingdom of God.

The outline in our notes is simple: "Christ Comes in Power" and "The Kingdom Comes to Power." We are talking about THE Day of the Lord; this is what all history has been waiting for. Creation groans for this great day where the Sovereign steps onto the earth He created for His glory and establishes His long awaited, long-ago promised, eternal kingdom. The Second Coming or the Return of Christ is a single event in the future that encompasses a broad spectrum of activity. So for our first point, we are focusing primarily on the One who comes. In the second main point, we will shift our attention to the main events that take place when He comes. The first point lies an exegetical foundation for the events of the Second Coming, while the second point harmonizes key texts of Scripture to pull it all together.

Outline:

A. Christ Comes in Power

Three texts stand out most vividly:

1. Zechariah 14:3, 4

- a. In chapters 9–11 of Zechariah's prophecy, the Messiah is *rejected*. In chapters 12–14 of Zechariah's prophecy, the Messiah is *accepted*.

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- b. **Zechariah 12:7–10** speaks of a future salvation and restoration of the inhabitants of Jerusalem.
- c. **Zechariah 13:7–9** speaks of the Tribulation Period in which a remnant/third of Israel is being refined as tested gold and silver. Verse 9 captures the main purpose of the Tribulation Period—that Israel, at least a remnant, will call upon the LORD as their God and God will say, “They are my people.”
- d. “A day is coming for the LORD” (**14:1**) is “the Day of the Lord,” which encompasses the Tribulation Period, Second Coming, and Millennial Kingdom establishment all as one great “day” of the Lord (see also **Zech 9:16; 12:3, 6, 8, 9, 11; 13:1, 2, 4; 14:1, 4, 6–9, 13, 20**).
- e. According to verse 2, Antichrist will have completely taken the city of Jerusalem, plundered the houses, and raped the women. The city will be cut in half scattering exiles and bewildering the Jewish inhabitants that remain. ***Why do you think God is going to allow Israel to endure so much tribulation before He returns for them?***
- f. The Great Tribulation will leave Israel so hopeless, broken, and needy that when Christ steps on to the scene, He will change everything for the Jews. They will finally cease to rely on their own ethnic superiority, Jewish tradition, religious effort, and self-righteousness and fall upon the promise and provision of salvation in Jesus Christ.
- g. When the Lord comes back to the earth for Israel, He comes ready to make war against the enemy. **Exodus 15:3** “The LORD is a man of war; the LORD is his name.” **Psalms 24:8** “Who is this King of glory? The LORD, strong and mighty, the LORD, mighty in battle!”
- h. The “enemy” at His arrival is a world of unbelieving, hard-hearted, pagan nations who have fallen under the authority of the god of this age and his Antichrist. The nations that stand with the Antichrist, thinking that they have beaten Israel, will forfeit their last laugh to God (**Ps 2:4**). **Psalm 2:5, 6** says, “Then he will speak to them in his wrath, and terrify them in his fury, saying, ‘As for me, I have set me King on Zion, my holy hill.’”
- i. The battle scene will be picked up in greater detail in **Revelation 19**, but see **Joel 3:1–3** to get an idea for where this battle will be held—the Jehoshaphat Valley (“Jezreel Valley”).
- j. Before He makes war on the Antichrist, Jesus descends on the Mount of Olives bringing His feet down to the mountain to touch it. Remember at His ascension into heaven in **Acts 1:9**? “This Jesus...will come in the same way as you saw him go into heaven” (**1:11**). This means that He will appear not in the clouds but will come back to the earth bodily, physically. This is one strong

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indication that the Second Coming is separate than the Rapture of the Church when Jesus meets us in the clouds with Him (**1 Thess 4:17**).

- k. When His feet touch the earth, the Mount of Olives, which runs North-South, will be split East-West by a very wide valley. Usually the geography of the land would prohibit any quick escape from enemies in Jerusalem because of the hill country, but this wide valley will provide a way of escape for His people.
- l. Several other key things happen upon His arrival, as the text indicates: the holy ones return with Him, living waters shall erupt out of Jerusalem, and the LORD will be king over all the earth.

2. Matthew 24:27–31

- a. These verses reveal that the glorious coming of Christ is going to tear through the fabric of creation. Dramatic events like never seen before will happen at His coming. Incredible cosmic signs will disclose the Day of the Lord. Then in verse 30, He will be revealed.
- b. Recall that “Son of Man” (**24:27, 30**) is first used in **Daniel 7:14** to reveal the One to whom an everlasting kingdom was to be given. And here we see “Son of Man” being used of Christ in the event of His return—quite appropriate.
- c. “As the lightning comes” describes the noticeable nature of His coming.
- d. Verse 28 means that just like the carcass of a fallen animal can be easily seen from the sky by hunting eagles, so too is His return to be seen easily from the earth.
- e. Chronologically, Christ’s return to the earth will come “immediately after the tribulation of those days” (**v. 29**). In those days, there will be incredible events occurring in nature. Events like these are scheduled for the middle of the Tribulation as well (**Rev 6:12, 13**). This will draw all men’s attention to the fact the something absolutely unusual is about to happen.
- f. “And then all the tribes of the earth shall mourn” (**v. 30**) because they will realize their judgment is at hand—there is no escape. Their chance to repent has been spent rejecting Christ. The armies of earth under the Antichrist will think they have won in battle against the people of God, but they will be suddenly disappointed and devastated.
- g. When Roman authorities unjustly tried Jesus before His execution on the cross, the question was posed: “Are you the Christ, the Son of the Blessed” (**Mk 14:61**)? To which Jesus responded with a frightening and bone-chilling answer, “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.”

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- h. “gather his elect” this is the whole point of redemptive history—to bring in to the Kingdom those who have been purchased by the blood of the Lamb, to the praise of His glorious grace! To all the elect of all time and space He says, “COME! Inherit the Kingdom! It has been prepared for you!”

3. Revelation 19:11–21

- a. The text that immediately precedes the Second Coming in **Revelation 19:11–21** is the Marriage of Lamb (**19:6–10**). Verse 6 coupled with verse 1 points our attention up into heaven, where the church has been during the Tribulation events. The raptured and resurrected church-age saints join in with the angels (**v. 5**), and sing of the sovereignty, glory, and praiseworthiness of the Lord (**vv. 6–8**). The Marriage of the Lamb has come, the Bride is ready (raptured, resurrected, and rewarded at the Judgment Seat), and the Millennial Kingdom is the “marriage supper” or great feast of celebration (**v. 9**).
- b. “A white horse” in Roman times would be used by an army general who rode victorious through the city to proclaim His victories out on the battlefield. Here Christ rides triumphantly—the true “Triumphal Entry.”
- c. He is “Faithful and True” in that He promised He will come to deliver, save, and restore and here He is, Faithful and True to His Word! He has come to bring Israel into the New Covenant blessings like He said He would.
- d. “Eyes like a flame of fire” describes His perfect insight and complete knowledge of all things.
- e. “Many diadems” “on his head” for He is worthy of all honor. Earlier in **Revelation 4:10**, John sees a scene in heaven where the “twenty-four elders fall down before him” (referring to the church) and “cast their crowns before the throne.”
- f. “He has a name written that no one knows but Himself” but there is no indication here as to what name that is. Though John could see it, he could not understand it. There are mysteries about the Lord that glorified saints cannot even comprehend. **Philippians 2:9–11** says, “Therefore God has highly exalted him and bestowed on him *the name that is above every name*, **10** so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, **11** and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”
- g. “Robe dipped in blood” this indicates the fact that Christ has been in battle against Satan, sin, and death and He has come through riding victorious! He has swallowed up the grave! Swallowed death! The grave could not hold Him! He is the slain and yet risen and glorious Lord! The stain of blood is from all those who have opposed Him up to this point in history, not from the Battle of Armageddon yet.

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- h. One name or title He goes by is “the Word of God” for He is the final and full revelation of God (**Jn 1:1**).
- i. “The armies of heaven” in v. 14 include church age saints (“fine linen” in v. 8), resurrected Old Testament saints (**Jude 14; Dan 12:1, 2, 13**), resurrected Tribulation saints (**Rev 7:13**), and a whole host of angels (**Matt 25:31**). What a team! It is perfectly characteristic for us to be “following him on white horses;” just like we followed Him on earth under our cross, so too in eternity we follow Him on white horses and upon our thrones with Him.
- j. “From his mouth comes a sharp sword” showing that the power of His spoken Word is sufficient to execute justice and righteousness against the nations. This underscores the power of God’s Word.
- k. The “rod of iron” with which He will rule is the “rod of iron” from **Psalms 2:9**. He will dash the rebellious nations to pieces “like a potter’s vessel.”
- l. “He will tread the winepress of the fury of the wrath of God the Almighty” gives a gruesome picture of His stomping out all wickedness until only the juice is left, or the *blood* is left. This pictures how the Battle of Armageddon will go.
- m. On His robe a sash hangs and written upon it is “King of kings and Lord of lords” for His ultimate and absolute power and sovereignty over all mankind.
- n. Verses 17–18 describe the final world war—the Battle of Armageddon (see **Rev 16:14–16**). The birds of prey will have an endless supply of carnage, all the wicked corpses. Though this “battle” will span weeks if not months, it will be won so swiftly and decidedly that it may appear to be more of an execution. The sentence of the wicked is carried out in righteousness and justice.
- o. The finish of this battle, which takes place all across the Holy Land of Israel, will culminate in the capture of the Antichrist and the false prophet. They will not longer be able to deceive, show miraculous signs, and fight against God’s redeemed, but they will be thrown alive into the lake of fire (v. 20). And the rest were slain as well (v. 21).

There is no doubt that this event—the coming of the King—will be the most glorious sight to behold, filled with power and glory and wrath and righteousness. All heaven and earth will praise the Sovereign King of Kings and Lord of Lords.

B. The Kingdom Comes to Power

The earth must experience a great deal of preparation before the Millennial Kingdom is established. Keep in mind that the establishment of the Millennial Kingdom, of 1,000 years on

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earth, is the first phase of the “Kingdom of God” that Christ so often spoke of in His ministry on earth in the Gospels.

The world has presently been in disarray and “nation has risen against nation, and kingdom against kingdom” (Matt 24:7) in the Tribulation, but One Kingdom will be established forever. Daniel spoke of a “son of man” who “came with the clouds of heaven” and was presented before the Ancient of Days, saying this of Him:

“And to him was given dominion and glory and a kingdom that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed” (Dan 7:14).

With the defeat of the Antichrist and his deceived followers, the Kingdom of Christ may be established. However, between the point of the Antichrist's defeat (Rev 19:20) and the establishment of the Kingdom (20:4–6), at least these ***six events must take place***:

1. Jews Accept Christ as Messiah

The second coming is a flip result than the first coming of Christ. When Christ first came, there were only a few that actually believed. At the second coming, there will only be a few who don't believe. The phrase, “All Israel will be saved,” means that all repentant and believing Israel will receive the full blessing of salvation and restoration from their King as they are delivered from the Antichrist and enter the Millennial Kingdom.

Zechariah 12:10 “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.”

Though speaking more generally or broadly about end times events, it is clear that God intends to bring His people to a place of repentance and belief in Christ much like the Jewish audience at Peter's sermon in Acts 2. When they heard that they were in fact the ones who crucified and killed this Jesus (2:23) who is both Lord and Christ, “they were cut to the heart” and believed on Christ (2:36–38).

Later in Zechariah's prophecy, he describes the relationship of those who are preserved through the Tribulation Period. It reveals the covenant relationship formula: I will be their God and they will be My people.

Zechariah 13:9 “And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call upon my name, and I will answer them. I will say, ‘They are my people’; and they will say, ‘The LORD is my God.’”

Isaiah 25:9 “It will be said on that day, ‘Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.’”

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Romans 11:26 “And in this way all Israel will be saved, as it is written, ‘The Deliverer will come from Zion, he will banish ungodliness from Jacob.’”

2. A Judgment of Jews

Although repentant, believing Jews will be saved in the Tribulation, there are still many Jews who have not waited on the Lord, have not called upon Him for salvation, and have not turned from their sins.

Matthew 25:1–30 describes judgment on the unsaved in Israel.

The parable of the Ten Virgins contrasts those Jews who are foolish with those who are wise; those who are unprepared and those who are prepared to face their Messiah upon His return.

There is a similar text in Matthew 7:21–27, addressed to Jew and Gentile alike, that shows that some are deceived into thinking they are Christ’s followers but He says of them, “I never knew you; depart from me, you workers of lawlessness” (v. 23). The one who hears Christ’s words and does them will be wise (v. 24). And the fool comes to destruction. The truth of those who fell asleep and missed out on the marriage feast is the same for anyone who hears God’s warning and acts otherwise.

Ezekiel 20:33–38 shows a judgment on the nation of Israel before they are brought under the bond of the covenant and into the Millennial Kingdom.

3. A Judgment of Gentiles

Matthew 25:31–46 is the key passage which addresses a judgment on Gentiles who are alive at the end of the Tribulation. When the Son of Man comes in his glory, He will separate the sheep from the goats. In other words, Christ will judge the salvation of Gentiles as to whether or not they can “inherit the kingdom prepared from the foundation of the world” (25:34).

Joel 3:1, 2 is the OT background to this particular future event.

Summary of these two passages:

All the nations will be gathered in the Valley of Jehoshaphat and God will determine their spiritual condition. Those who are righteous before Him (“sheep”) shall enter the Kingdom. And those who are unrighteous (“goats”) will be sent away into everlasting punishment.

Basis of Their Judgment:

The main way the nations are judged, as to whether or not they are righteous or unrighteous, is **based on how they treated Israel** during the Tribulation (see Rev 12:13–17). Because of the severe persecution that Israel will endure during the second half of the Tribulation, it will not be easy for any Gentile to side with one of them.

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Charles Ryrie says, “For a Gentile to treat any Jewish person with kindness during the tribulation will place his life in jeopardy. No one will do this merely out of a beneficent attitude, but only out of a redeemed heart...Those whose good deeds prove the presence of saving faith will enter the kingdom.”

External works prove internal belief. This is a truth that rings true for every believer of every age.

Also, those who “enter the kingdom” (Jew and/or Gentile) with their mortal bodies will still have their earthly bodies, which are able to repopulate the earth in the Millennial Kingdom.

4. Resurrection of OT and Tribulation Saints

What about all those who believed in the OT? Abraham believed! Job believed! Ruth believed! David believed! Don’t they get to experience the power and the coming of the King and Kingdom? Yes.

Think also of all those who will die in the Tribulation! They were martyred for Christ’s sake and the Gospel! Will they not rise to share in the blessed entrance in the Kingdom of God? They will.

We know this firstly from Daniel’s prophecy in Daniel 12:2–3. It is apparent that 12:1 refers to the Tribulation Period on the earth. Verse 2 indicates that “many of those who sleep in the dust of the earth shall awake,” implying that they have died in this “time of trouble” (v. 1). So this resurrection and rewarding (Matt 16:27) of Tribulation saints will happen after the Tribulation Period (note: they are asleep, not dead in a final or spiritual sense).

What about OT saints? Well, later in Daniel 12:13, the LORD says to Daniel, “But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days.” So Daniel was given the same hope of a resurrection and an allotment in the Kingdom that was to come immediately after the Tribulation. This logically includes all others who are like Daniel, all other OT saints.

Revelation 20:4–6 speaks also of this resurrection and rewarding of these saints at the Second Coming of Christ.

5. Binding of Satan

Revelation 20:1–3 lays out the binding of Satan so that he can no longer be considered the “god of this world” (2 Cor 4:4) blinding the minds of unbelievers. He will have his power taken from him. He will no longer be considered the “prince of the power of the air” (Eph 2:2).

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6. Establishment of the Kingdom

The ultimate and final event of the glorious Second Coming of Christ is the establishment of His earthly, Millennial Kingdom. It is this topic that we endeavor to study next.

Conclusion: