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Christ The Coming Warrior-King - Part 1

Introduction

It needs to be stated at the outset that when it comes to prophecy there is no room for assumption. I say this because it has been taught that when tribulation ends, immediately the Lord comes to earth. A careful reading will show this is not correct for Mark wrote, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light", And the stars of heaven shall fall, and the powers that are in heaven shall be shaken" (Mk. 13:24-25). The apostle continues writing, "And THEN shall they see the Son of man coming . . . and THEN shall he send his angels" (Mk. 13:26-27). Therefore, from the inspired apostle there are a number of days between the end of the tribulation and the coming of the Lord.

Furthermore, if one makes a careful consideration of Matthew 24:29 it is evident the events spoken of happen under the 6th seal (Rev. 6:12-17), and taking the words of the Lord as true, it means that the 6th seal takes place after the tribulation.

The coming of the Lord to reign is prophesied in a number of passages both in the Old and New Testaments. Some of the passages inform humanity of the pre-events such as the opening of the seals etc., his coming and its results for the ungodly and the restoration of Israel and creation.

a) Some of them are:

i) Every reference to Day of the LORD in its ultimate fulfilment (Isa. 2:12; 13:6; Joel 2:1; Obadiah 1:15).

b) In the Old Testament

i) Psa. 2:1-5; 46:6; Isa. 34:1-6; 51:11-17; 63:4, 6; Joel 3:2; 9-16; Zech. 14:3-8; Dan. 11:40-45.

1. While each of these references is troubling, I find Psalm 2:4 very terrifying, for it reads, "God shall laugh". God is a serious God and when He laughs it is not because something is funny, it is the laugh of amazement of man's utter foolishness of seeking to overthrow the rule of the Almighty. Imagine six foot of puny dust defying humans standing against the authoritative government of Heaven! Reading again in Psa. 37:13, 59:8 it is repeated that "God laughs". There are four words in Psalm 2 that give a warning not to have God against the individual. "Laugh, derision" (v. 4), "wrath, displeasure" (v. 5). The ungodly with their present glory of position, power, prestige are in clown costumes for they have nothing before the almighty God. What power do they have in contrast with the government of Heaven? What prestige do they have in comparison with the honour of being a child of God? What position do they have against the Moral governor of the universe? Read carefully Psalm 2:4 and read the emphasis on the various words.

(a) He that sitteth, a permanent position

(b) He that sitteth in the Heavens, this is not a man or earthly governmental authority which has the authority, which can be taken away. The Lord's throne is in the Heavens and that throne will never be toppled or shaken.

c) In the New Testament

i) Matt. 24:4-31; Mk. 13:5-27; 2 Thess. 1:6-9; 2:3-12; Heb. 1:6; Rev. 14:18-20; 16:16; 19:11-21; Jude 1:14-15.

1. Rev. 19:11-21 expands the judgmental truths of Psa. 2:5, 9 as do other New Testament passages. It begins with the opening of the Heavens. What a contrast between the opening of the Heavens when the Lord was baptized. That was an opening of public recognition and assurance. Revelation is the opening of fierce judgment and fury.

If we only consider the priestly side of our Lord's Melchizedek priesthood we are only considering part of that great truth. While Hebrews takes up the priestly aspect of it, the book of Revelation deals with the second aspect, Christ as King. Of this aspect of the man Melchizedek we are told very little. Genesis simply informs us that he was the king of Salem, brought bread and wine, and blessed Abram (Gen. 14:18-20). Hebrews expands it a little in explaining he was King of righteousness and King of peace (Heb. 7:2).

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- a) The Kingship of the Lord is mentioned in at least ten different avenues of thought, them being: King of the Jews (Matt. 2:2); King of Israel (Jn. 1:49); King of saints (Rev. 15:3); King of glory (Psa. 24:7-10); King of kings (1 Tim. 6:15); King of beauty (Isa. 33:17); King of righteousness (Heb. 7:2); King of peace (Heb. 7:2); King eternal (1 Tim. 1:17).
- b) In Ezra Artaxerxes is called “king of kings” (Ezra (7:12) and Nebuchadnezzar is also called “king of kings” (Ezek. 26:7; Dan. 2:37). Concerning Artaxerxes, he is called by the title once, Nebuchadnezzar is so called twice, and each time it is “a king of kings”. However, when it comes to Lord, He is designated as such three times (1 Tim. 6:15; Rev. 17:14; 19:16). Furthermore, in 1 Timothy 6:15 He is called, “**The** King of kings.”

Just as Melchizedek was a literal priest and king and Christ at this time was a literal priest, so there can be no doubt that the Lord will be a literal king. It is not an imaginary kingdom but a literal kingdom here on earth where He shall reign supreme. Without going into the various difficulties which speak of David as the future King (Jer. 30:9; Ezek. 34:23-24), suffice to say, the Lord is prophesied to be God’s king (Psa. 2:6). He will be on the Throne of David (2 Sam.7:16; Psa. 89:20-37); He was born a King (Lk. 1:32-33); He was rejected as King (Mk. 15:12-13); He died as a King (Matt. 27:37); He will come to reign as King (Rev. 19:19). Mary spoke of Him as such (Lk. 1:32-33).

What will be the chronological events when He comes?

I do not think one can be dogmatic on the matter of the chronology of the events at the coming of the Lord. Therefore, the following is as I understand them now:

- a) There are the signs that He is about to come, as the world will possibly say, “It just feels that something is about to happen” (see next section)
- b) Then the sign of His coming which I suggest is when heavens open.
 - i) The Lord descends with untold myriads of the holy ones and His feet touch the mount of Olives (Zech. 14:4).
 - ii) When His feet touch the Mount it splits and an opening goes from the great sea, the Mediterranean, to the Red sea, a distance of approximately 50 miles or 80 kilometres. (This is a measurement at the shortest point however, since we do not know at which point it opens at, the Mediterranean or the Red Sea, the distance cannot be known absolutely). (Zech. 14:4).
- c) From a reading of Revelation it is at this point there is the calling of the birds (vultures, etc.) to come to the great feast of human flesh (Rev. 19:17, 21).
- d) He will destroy the two men, Beast and False Prophet, by casting them alive into the Lake of Fire (Rev. 19:19-20).
- e) It is my understanding that the conflict of the militaries of the world which were under the Beast and False prophet are then destroyed (Rev. 19:21)
- f) Then turning to the collective armies, He will slaughter them until their blood flows deep and for 1,600 furlongs, or 200 miles (Rev. 14:20). This I suggest is the battle of Armageddon (Rev. 16:16) and will begin the Judgement of the living nations (Matt. 25:31-46).
- g) He will cleanse the earth from the curse (Gen. 3:17-19) but not humanity, for there will be death (Isa. 65:20-21) and sin in human beings (Zech. 14:17).
- h) He will begin to reign (Rev. 20:4).

His signs preceding His coming

One of the reasons for believing that Matthew was writing particularly to the Jews is the fact that the Jews always are seeking for a sign. In writing to the Corinthians Paul stated, “The Jews require a sign” (1 Cor. 1:22). In reading Matthew the word “sign” is mention more often than in any other New Testament book. Seven times he uses the word and it is only Matthew who records the disciples asking specifically, “What shall be the sign of thy coming, and of the end of the world (age)?” (Matt. 24:3), and the Lord informing them, “And then shall appear the sign of the Son of man in heaven” (Matt. 24:30).

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Before the Lord comes the world of creation will be groaning as it is now (Rom. 8:22) and the cosmos will be in a state of convulsion which the Lord calls “signs” (Lk. 21:25). Man today can get terrified by the power of the wind of a hurricane or tornado, the fierceness of the water in the open sea, but nothing can compare to the turbulence of the universe. Events will cause “men’s hearts failing them for fear” (Lk. 21:26) and man, who foolishly thinks he has all under control, will realize he cannot control God’s universe. The sun shall be darkened and the moon shall not give its light. Man may be able to give a superficial reason for that, but when the stars begin to fall, the powers of heaven (I suggest asteroids, etc.) will be shaken and with the sea roaring (Lk. 21:25-26), these will be the shadows of things to come and even with them, men’s hearts will be failing them for fear, in other words, they will be so terrified there will be heart attacks as never before. The nations will be in distress, and for all their conferences and councils of discussion on one world government will shatter, and despite the adulation given to the beast and false prophet, there is no peace in hearts of humanity. Humanity will not know what way to turn or where to go to for direction. With the present pandemic of the coronavirus having man living in concern and fear, what will it be when the cosmos is upheaving. Still, at this point, the Lord has not yet come.

The sign of His coming

There are many thoughts on the “sign” of His coming. It is distinctly separate from signs (Lk. 21:25-26). It is terrestrial events so terrorizing, man is shaken to the core of His being. It would seem to me that the sign is the opening of the skies for the Lord’s coming to earth. Just as the characteristic of the days of Noah and Lot, humanity shrugged off the seeming foolishness of judgement. We today, and man in those days live in the sin blinded stupor of normal life. Man will say there is no need to worry for all things continue as they were, the roaring of the seas is due to the upheavals of the sun, moon and stars, and global warning or freezing? Perhaps it is aliens from another distant planet seeking to have communication with us humans. Whatever the stupidity of man’s reasoning, it will all come to a screeching stop. The emptiness of the reasons of the climatologist will ring empty.

Possibly the skies roll back in four directions forming a sight that is so dreadful in mixture of astonishment and fear, men call on the rocks to hide them (Lk. 23:30; Rev. 6:16). This is the frightening unveiling of the long silent God now manifesting Himself in Divine involvement in the affairs of earth. Illustration: One can be happy driving along knowing they are way over the speed limit but so what. Then there is that sound of the siren, it is the sign that the police are on his tract. It’s too late to hit the brakes, they know they are guilty. So with man who has blasphemed God, seeing themselves as a very important individual in the world of politics, religions, government, business will in a moment be aware God is coming for them!

Continued next month

. . . . Rowan Jennings