

# The Three Comings of Jesus

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There is division among religious groups today concerning the coming or comings of Jesus the Anointed One. The Jewish community does not believe that Jesus was the promised Messiah or Anointed One, and they are still waiting for His first coming. So, the Jews believe in one coming of the Messiah, and that one and only coming has not yet happened.

Most Christian churches by far, and including most Churches of God, believe in two comings of Jesus - once as a man in the early first century, and the second in the future as a reigning and conquering king who will rule over the entire earth.

So, the Jews believe in one coming. Most Christians believe in two comings. However, in our beliefs concerning the Feast of Pentecost and the Resurrection of the Firstfruits being celebrated and commemorated on the Feast of Pentecost, we actually believe in three comings of our Lord and Savior Jesus the Anointed One.

My sermon this afternoon is entitled:

## "The Three Comings of Jesus"

In this sermon I would like to explore more in depth, these three comings of our Lord and Savior Jesus the Anointed One.

### 1) **The first coming of Jesus was as the human Anointed One**

There is no real confusion among the Christian churches of today concerning the first coming of Jesus. In Micah 5, is where that prophecy of the coming Messiah or Anointed One is. Through this prophecy, the Jews all knew that the promised Messiah would be born in Bethlehem.

**Micah 5:1** *Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.*

*2) But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. (KJV)*

The Jews knew the prophecy that the promised Messiah and prophet would come through Bethlehem. In John 7, we read of a dispute among the Jews concerning Jesus because they believed Jesus came from Galilee. They did not realize that He had been born in Bethlehem.

**John 7:40** *Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.*

41) *Others said, This is the Christ [Messiah]. But some said, Shall Christ [Messiah] come out of Galilee?*

42) *Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?*

43) *So there was a division among the people because of him. (KJV)*

So, in Jesus' first coming, He would be born in Bethlehem.

**Luke 2:1** *And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.*

2) *(And this taxing was first made when Cyrenius was governor of Syria.)*

3) *And all went to be taxed, every one into his own city.*

4) *And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)*

5) *To be taxed with Mary his espoused wife, being great with child.*

6) *And so it was, that, while they were there, the days were accomplished that she should be delivered.*

7) *And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. (KJV)*

So, just as prophesied, Jesus the Anointed One was born in Bethlehem.

Furthermore, in His first coming, Jesus humbled Himself and became a physical human in order to live a perfect life and in order to die as our perfect sacrifice to pay the death penalty for our sins. The Apostle Paul taught the Philippian brethren about the fact that Jesus humbled Himself by giving up being an Elohim (a spiritual Mighty One) in order to become a human like we all are.

**Philippians 2:5** *In your relationships with one another, have the same mindset as Christ Jesus:*

6) *Who, being in very nature of God [God Our Father], did not consider equality with God [God Our Father] something to be used to his own advantage [other translations say "to cling to"] (NLT)*

*Continuing in New International Version*

7) *Instead, he gave up his divine privileges [in Greek it says that He emptied Himself]; he took the humble position of a slave and was born as a human being. When he appeared in human form,*

8) *he humbled himself in obedience to God and died a criminal's death on a cross.*

9) *Therefore, God [ho theos - the God – God Our Father] elevated him to the place of highest honor and gave him the name above all other names, (NIV)*

Jesus gave up all His divine privileges of being an Elohim by emptying Himself and being born as a physical human. John wrote that Jesus, the Spirit Being who dwelled with God Our Father, was made flesh.

**John 1:14** *And the Word [Jesus] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (KJV)*

Again, Jesus was made flesh in His first coming. But why? Let's explore the "why" in 4 subpoints.

**a) Jesus came as an emissary or ambassador of His Father.**

The first reason for Jesus' first coming was to be the emissary or ambassador of His Father. In part of the prayer that Jesus prayed with His disciples on His last night of His physical life, in John 17 Jesus confirmed this.

**John 17:8** *For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. (KJV)*

So, Jesus spoke the words that God Our Father gave to Him and showed that His Father had sent him as His emissary, just as an ambassador does for the Head of his government. Jesus did the bidding of His Father.

**John 12:49** *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50) And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (KJV)*

So, Jesus was sent by His Father and spoke whatever His Father commanded Him to speak, just as an ambassador does for his government's Leader. Again, Jesus did only what the Father did. They were in perfect harmony and agreement together.

**John 5:19** *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. (KJV)*

As an ambassador of His Father, Jesus did nothing of Himself, except what the Father gave Him to do.

*Let's continue in verse 36).*

**John 5:36** *But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. (KJV)*

So, Jesus came as an emissary or ambassador of His Father.

**b) Jesus came to reveal the nature of His Father.**

The Apostle John wrote of a very important aspect in Jesus' life on the earth.

**John 1:18** *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [or revealed] him. (KJV)*

The Apostle John also wrote the same message in 1 John 4:12, "*No one hath seen God at any time.*" So, no one has seen our Heavenly Father at any time. Therefore, another reason for Jesus' first coming was to reveal how our Heavenly Father truly was. The Jews in Judea knew our Heavenly Father as Yehovah, but they did not understand His true loving nature.

**John 14:8** *Philip saith unto him, Lord, shew us the Father, and it suffices us.*  
9) *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (KJV)*

Mankind relates to things that we can see, hear, touch, feel, and taste. Therefore, Jesus' coming in the flesh as a human allowed men to better understand the love and nature of our Heavenly Father. People saw and witnessed how Jesus acted, how He spoke, how He reacted, how He showed compassion, how He was patient and kind and gentle and forgiving. All of these are traits and characteristics of our Heavenly Father. Jesus was addressing the disbelief of many of the cities in Judea when He again stated that Jesus reveals the Father to whomever Jesus will reveal Him.

**Matthew 11:27** *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. (KJV)*

So, Jesus came to reveal the nature of His Father.

**c) Jesus came to build His Church of called-out ones.**

Another reason for Jesus' first coming was to build His Church of called-out ones of His Father.

**Matthew 16:13** *When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?*

14) *And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*

15) *He saith unto them, But whom say ye that I am?*

16) *And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

17) *And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

18) *And I say also unto thee, That thou art Peter [Petros – little rock], and upon this rock [Petra – very large rock] I will build my church; and the gates of hell shall not prevail against it. (KJV)*

So, Jesus came to build His church based on the very large rock of faith that Jesus was indeed the promised and prophesied Anointed One who would come to die to bring salvation to the world.

The Apostle Paul also taught that Jesus was the Head of the church.

**Colossians 1:15** *Who is the image of the invisible God, the firstborn of every creature:*

16) *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

17) *And he is before all things, and by him all things consist.*

18) *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (KJV)*

In Ephesians 2, Paul writes about the Church, the assembly of called-out ones, that Jesus established, being Himself the cornerstone of the Church.

**Ephesians 2:19** *Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;*

20) *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

21) *In whom all the building fitly framed together grows into an holy temple in the Lord: (KJV)*

So, Jesus came to build His church.

**d) Jesus came to die as our sacrifice to pay the price for our sins.**

John records Jesus' words on why He was sent by our Heavenly Father to the world in the flesh.

**John 3:16** *For God [ho theos - the God – God Our Father] so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

17) *For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (KJV)*

Our Heavenly Father loves us so much that He was willing to send His only begotten Son (the spiritual Elohim Being who humbled Himself and became His Father's Son by being born a man) to be the perfect sacrifice to pay the penalty of our sins.

The Apostle Paul discusses this reason why Jesus came into the world as a man. Jesus came the first time to save sinners from spiritual death.

**1 Timothy 1:14** *And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.*

*15) This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. (KJV)*

Pilate was questioning Jesus about being a king.

**John 18:37** *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (KJV)*

Jesus did not say that He was a king. He said that Pilate said He was a king. His death sentence was ultimately given by Pilate because the Jews cried out that Jesus claimed to be a king and that they had no king but Caesar. With that, Jesus was condemned to death to pay the price of our sins. And as Jesus said in verse 37, to that end, He was born and for that cause He came into the world as a man. Shortly before Passover, Jesus knew that the day of His death and suffering was near at hand.

**John 12:27** *Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. (KJV)*

Jesus knew that His death was close at hand, and that He would be mocked, abused, tortured, whipped beyond recognition, and killed in just a few hours from then. Jesus did not want to die. He was not looking forward to the cruel abuse and torture that He would have to endure. He prayed that our Heavenly Father would find another way, if possible. But Jesus knew that His immense suffering, pain, agony, and death were the only way. He humbled Himself to His Father's will, knowing that this was the very reason why He came into the world.

So, the purpose of the first coming of Jesus was to be an emissary of His Father, to reveal the nature of His Father, to begin His Church of called-out ones of His Father, and to die and to be the sacrifice to pay for the sins of all mankind so that mankind will have an opportunity to enter His Father's Kingdom and have eternal life.

## **2) The second coming of Jesus is to gather the elect**

The second coming of Jesus is the one that is unknown and disbelieved by many Christians today and also by most of the Churches of God.

In 1 Corinthians 15, the Apostle Paul talks about the elect and Jesus' coming.

**1 Corinthians 15:21** *For since by man came death, by man came also the resurrection of the dead.*

*22) For as in Adam all die, even so in Christ shall all be made alive.*

23) *But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.* (KJV)

The Greek word for *firstfruits* in verse 23 is *aparkhé*, Strong's #536 – meaning “the beginning of a sacrifice, the first fruit of a harvest”. It is important to note that this Greek word *aparkhé* is singular (not plural). James describes us also as being the Firstfruits of our Heavenly Father.

**James 1:17** *Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.*

18) *He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.* (NIV)

Again, the Greek word here for *firstfruits* is *aparkhé*, in the singular, not plural – the same word as in 1 Corinthians 15:23. Our Heavenly Father has given us so much to look forward to. One amazing event that we all look forward to and have hope in, is the First Resurrection or the resurrection of the Firstfruits, an event pictured by the Holy Day of Pentecost, which we just celebrated last weekend. With our understanding of who God Our Father is in the Bible, 1 Thessalonians 4 reads differently than how we have read it in past decades. We will not go through the explanation of the identities in these verses like we have in recent previous sermons, but these verses with these identity substitutions would read as follows:

**1 Thessalonians 4:13 (with substitutions)** *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

14) *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God Our Father bring with him.*

15) *For this we say unto you by the word of God Our Father, that we which are alive and remain unto the coming of Jesus Christ shall not prevent them which are asleep.*

16) *For Jesus Christ himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God Our Father: and the dead in Christ shall rise first:*

17) *Then we which are alive and remain shall be caught up together with them in the clouds, to meet Jesus Christ in the air: and so shall we ever be with God Our Father.* (KJV)

Most of the Churches of God believe that these verses show that Jesus continues to descend to the earth and fights the world and starts the Kingdom of God on the earth to begin the Millenium. But these verses do not say that. The Resurrection of the Firstfruits at Jesus' Second Coming will apparently not be done in secret or in silence.

**Matthew 24:29** *Immediately after the tribulation of those days shall the sun 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:*

*30) 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 in the clouds of heaven with power and great glory.*

*31) And he shall send 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. (KJV)*

Verse 31 is referring to the Resurrection of the Firstfruits when Jesus and the angels gather all of the firstfruits, the elect, from all parts of the earth. Again, the Churches of God believe that Jesus continues to descend to the earth and that He establishes His Kingdom immediately after this Resurrection of the Firstfruits. Instead, though, we understand that we return with Jesus and the angels to heaven to be presented to and accepted by our Heavenly Father, again the fulfillment of the meaning of the waiving of the two loaves on Pentecost in Leviticus 23. Let's continue in Matthew 24 in verse 36.

**Matthew 24:36** *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*

*37) But as the days of Noe were, so shall also the coming of the Son of man be.*

*38) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,*

*39) And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*

*40) Then shall two be in the field; the one shall be taken, and the other left.*

*41) Two women shall be grinding at the mill; the one shall be taken, and the other left.*

*42) Watch therefore: for ye know not what hour your Lord doth come. (KJV)*

With the understanding that the Feast of Pentecost represents the Resurrection of the Firstfruits when Jesus and the angels will come, not to set up the Kingdom on the earth, but to gather the saints and the elect to present them all to our Heavenly Father, verses 40 and 41 finally make sense. Verse 42 states that we do not know when Jesus is coming to gather His saints, much in the same way that Pentecost is not observed and celebrated on a fixed date. Paul discusses that we will be presented to our Heavenly Father.

**2 Corinthians 4:13** *We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;*

*14) Knowing that he [God Our Father] which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. (KJV)*

The Apostle Paul wrote that our Heavenly Father will resurrect His elect by Jesus in the Resurrection of the Firstfruits and that the elect will be presented to our Heavenly Father, again pictured by the Feast of Pentecost. The Apostle Paul addresses a crucial but misunderstood concept of human mankind and the Kingdom of our Heavenly Father in 1 Corinthians 15.



**1 Corinthians 15:50** *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God [the God ]; neither doth corruption inherit incorruption. (KJV)*

The Kingdom of the God is the Kingdom of God Our Father, the Kingdom of Yehovah, the Father of Jesus the Anointed One. No human can enter that Kingdom. Only spirit beings can enter that Kingdom. Let's continue in verse 51.

**1 Corinthians 15:51** *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,  
52) In a moment, 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.  
53) For this corruptible must put on incorruption, and this mortal must put on immortality. (KJV)*

So, at the last trumpet blast, the seventh trumpet, at the Resurrection of the Firstfruits, the faithful saints will be raised as incorruptible immortal spiritual beings. Again, this resurrection occurs when Jesus comes to gather the saints. Jesus comes the second time to gather the elect at the Resurrection of the Firstfruits to present them to our Heavenly Father.

### **3) The third coming of Jesus is to establish His Kingdom**

The third coming of Jesus equates to what most Christians and most Churches of God believe is His second coming.

In a very important and incredible verse, David writes that our Heavenly Father says to Jesus to sit at His right hand until our Heavenly Father makes all of Jesus' enemies His footstool.

**Psalm 110:1** *A Psalm of David. The LORD [Yehovah – God Our Father] said unto my Lord [Adonai – Lord or Master – Jesus the Anointed One], Sit thou at my right hand, until I make thine enemies thy footstool. (KJV)*

In Matthew 22 Jesus was in a conversation with the Pharisees and in talking with the Pharisees, Jesus quoted Psalm 110:1.

**Matthew 22:41** *While the Pharisees were gathered together, Jesus asked them,  
42) Saying, What think ye of Christ [ho Khristos – the Anointed One]? Whose son is he? They say unto him, The Son of David.  
43) He saith unto them, How then doth David in spirit call him Lord [Adonai in Hebrew], saying,  
44) The LORD [Kurios with no definite article – Yehovah] said unto my Lord [Adonai in Hebrew], Sit thou on my right hand, till I make thine enemies thy footstool?  
45) If David then call him Lord [Adonai in Hebrew], how is he his son?  
46) And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. (KJV)*

The importance of these verses in Jesus' dialogue with the Pharisees is that the Jews knew that the Anointed One would be a descendent of David. Jesus then equated that Anointed One as being the second Being [the Adonai in the Hebrew] mentioned in Psalm 110:1, who was at the right hand of Yehovah, the God of the Jews. So, Jesus was proclaiming here that He was the Anointed One and that He was the One who was at the right hand of Yehovah in Psalm 110.

In John 17:5, is a prayer that Jesus prayed on the final night of His physical life concerning the spiritual life that He used to have with His Heavenly Father.

**John 17:5** *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

In Greek, the continual and progressive nature of an action in the past is shown in the imperfect tense (just like in English). Besides the imperfect tense having the same construct as the past progressive tense in English (for an ongoing action in the past when something else happened), the imperfect tense is used in Greek (as well as English) to show an ongoing repetitive action or condition in the past). For example, in English, the imperfect tense for the verb "to study" would be "I used to study", as in "I used to study at the library when I was a boy". This sentence describes an ongoing repetitive action or condition in the past.

This is the construct in John 17:5. In this verse, the verb "had" in Greek is in the imperfect tense and should be translated "used to have". The KJV version translates the verb in the simple past tense, which does not convey the meaning of the tense in Greek.

Furthermore, the word *with* in this verse is the Greek preposition *para* which has many meanings depending on the case of the object of the preposition. In John 17:5, the word *thee* at the end of the verse is in the dative case. The Greek word *para* followed by the dative case means "beside, next to" or "in the presence of".

Therefore, John 17:5 could be better translated as:

**John 17:5** *And now, O Father, glorify thou me with thine own self with the glory which I used to have beside thee before the world was. (KJV)*

This verse shows that Jesus had glory next to the Father before the world was created. Jesus had glory at the right hand of the Father before He humbled Himself to come to the earth as a man. After His resurrection, Jesus once again ascended to Heaven to our Heavenly Father's throne.

**Mark 16:19** *So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God [ho theos – the God – God Our Father – Yehovah]. (KJV)*

So, Jesus is now again at the right hand of God Our Father. But after coming as a human, and after coming to collect the elect, He is coming a third time with our Heavenly Father for a completely different reason. He is coming to rule a Kingdom given to Him by our Heavenly Father.

The angel Gabriel announced to Mary that she would give birth to Jesus, and Gabriel told her something else very important.

**Luke 1:30** *And the angel said unto her, Fear not, Mary: for thou hast found favor with God [ho theos – the God – God Our Father – Yehovah].*

*31) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

*32) He shall be great, and shall be called the Son of the Highest [God Our Father – Yehovah]: and the Lord God [Kurios with no definite article – Yehovah – God Our Father] shall give unto him the throne of his father David: (KJV)*

So, God Our Father will give unto His Son, Jesus, the physical throne of David. In Daniel 7, Daniel prophesizes on the establishment of Jesus' throne on the earth.

**Daniel 7:13** *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

*14 And there was given him dominion, and glory, and a kingdom, that all people, 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. (KJV)*

So, God Our Father will give unto His Son, Jesus, the physical throne of David and all the earth will serve Him in His Kingdom. Our Heavenly Father will give Jesus the earthly Kingdom after God Our Father has put down all rebellion on the earth after the arrival of God Our Father and Jesus to the earth. his will be the fulfillment of Psalm 110:1.

Jesus foretells of His coming to the earth to rule at what will be His third coming.

**Matthew 26:63** *But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.*

*64) Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (KJV)*

So, in verse 63, the High Priest actually said; *“I adjure you by the living God, that you tell us whether you are the Anointed One, the Son of Yehovah.”* Jesus gives His reply in verse 64 that He was indeed the Anointed One and that the world will see Him coming in the clouds of heaven.

Back to Psalm 110, and we will reread verse 1.

**Psalm 110:1** A Psalm of David. *The LORD [Yehovah – God Our Father] said unto my Lord [Adonai – Lord or Master – Jesus the Anointed One], Sit thou at my right hand, until I make thine enemies thy footstool. (KJV)*

This is an important verse, because it explains that our Heavenly Father (the Yehovah of the Bible) will fight to defeat all of Jesus' enemies. The verse does not say "Sit at My right hand until Jesus makes Jesus' enemies His footstool." It is our Heavenly Father's battle. In Revelation 16 we read about this great battle.

**Revelation 16:13** *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

14) *For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty [ho theós ho pantokátor – the God the All Powerful – in Hebrew – El Shaddai – God Our Father].*

15) *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

16) *And he gathered them together into a place called in the Hebrew tongue Armageddon. (KJV)*

This great battle is vividly described.

**Revelation 19:11** *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 1*

2) *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.*

13) *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

14) *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

15) *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God [ho theós ho pantokátor – the God the All Powerful – in Hebrew – El Shaddai – God Our Father].*

16) *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

17) *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

18) *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

19) *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

20) *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

21) *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. (KJV)*

So, God Our Father and Jesus and all the holy angels will come to the earth to fight against the evil nations which have come to destroy Jerusalem and the saints will come with Them. Please turn with me to Zechariah 14, and we will read about the events of the Day of Yehovah, which we celebrate on the Feast of Trumpets.

**Zechariah 14:1** *Behold, the day of the LORD [Yehovah – God Our Father] cometh, and thy spoil shall be divided in the midst of thee.*

2) *For I will gather all nations against Jerusalem to battle; ...*

3) *Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.*

4) *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

*Continue in the latter part of verse 5*

*and the LORD [Yehovah – God Our Father] my God shall come, and all the saints with thee [“Him” in most English translations as well as the Septuagint and most other language translations]. (KJV)*

In Jude we read about a prophecy of Enoch, concerning the return of God Our Father with His saints.

**Jude 1:14** *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord [God Our Father] cometh with ten thousands of his saints, 15) To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. (KJV)*

We know that Jesus returns with our Heavenly Father and the angels, and that the world will be reeducated to our Heavenly Father’s way of life during the reign of Jesus on the earth during the Millenium. gain, we, as resurrected saints and spiritual children of the Father, will return with Them.

The saints will reign with Jesus in His Kingdom 1,000 years.

**Revelation 20:4** *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God [ho theos – the God], and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (KJV)*

Jesus told His disciples that they would be in His Kingdom judging the twelve tribes of Israel.

**Luke 22:29** *And I appoint unto you a kingdom, as my Father hath appointed unto me;  
30) That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. (KJV)*

So, in His third coming, Jesus will accompany His Father to the earth along with the saints and angels and will be given a physical throne and physical kingdom to rule and reeducate mankind to our Heavenly Father's way of life. The establishment of that physical throne and Kingdom begins the Millennial reign of Jesus on the earth.

In today's sermon, we have explored the three comings of Jesus the Anointed One.

- 1) **The first coming of Jesus was as the human Anointed One.** Jesus humbled Himself to be born as a human in order to: a) come as an emissary or ambassador of His Father; b) reveal the nature of His Heavenly Father; c) build His church of called-out ones; and d) die as our sacrifice to pay the price for our sins.
- 2) **The second coming of Jesus is to gather the elect.** Jesus will return with the holy angels to gather the elect from all around the earth at the time of the Resurrection of the Firstfruits to eternal spiritual life. The resurrected elect will return to Heaven with Jesus and the angels to be presented to our Heavenly Father.
- 3) **The third coming of Jesus is to establish His Kingdom.** Jesus will return with our Heavenly Father on the Day of Yehovah (celebrated by the Feast of Trumpets), and God Our Father will give to Jesus the physical throne of David. A physical kingdom to rule during the Millenium in which Jesus and the resurrected saints will reeducate mankind to follow and obey our Heavenly Father's laws and to live happy and fulfilling lives.

We have just celebrated the Feast of Pentecost, a Holy Day celebrating the Resurrection of the Firstfruits, which occurs at the second coming of Jesus. We look forward to the next Holy Day, the Feast of Trumpets, in the fall of the year, which celebrates the third coming of Jesus, who will accompany our Heavenly Father to wage the great battle to end all battles in the fulfillment of Psalm 110:1.

What a wonderful plan! What a wonderful truth! What a wonderful opportunity and privilege that we have been offered by our Heavenly Father to have a special part in the second and third comings of Jesus!