

Why Must Jesus Come Back to Reign as King?

Part 2



The Second Coming is on the minds of many Christians these days. Even one news magazine published a special edition of its magazine with the cover asking, “The Jesus Question – Will He Ever Return?”

While the Second Coming is a key doctrine in the Church, why Jesus must come back to reign is often a question unanswered. Why does He have to come back as king? Why doesn't He just take us home to heaven and that's it? Why doesn't He just judge the sin in the world and start over with a new earth? It may seem as if the following passage is unnecessary:

Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw

the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands.

And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. The devil, who deceived them, was

cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. (Revelation 20:1 -10)

So, why must there be a Millennium where Jesus will sit on the throne of David? In Part 1 (February 2009) of this series, we saw the Messianic kingdom was promised to the nation of Israel so God has to keep His word.

Now we need to ask, “Why would God make such a promise?” In order to answer this question we need to understand the concept of redemption, then the reason why redemption is necessary and finally, how the Millennium is part of the redemption process.

Redemption

First, let us look at the concept of redemption. The Old Testament word for redeem primarily means for a kinsman to buy back (or redeem) his relative from a difficult situation or danger. It is from this tradition we get the image of Jesus being our kinsman/redeemer. The two words used in the New Testament for redeem emphasize ransoming someone in debt or buying him or her back for a price.

Therefore, redemption includes bringing someone or something back to a prior state of freedom or rightful ownership. With this concept in mind let us look at creation.

The Reason Why Redemption is Necessary

The first verse of the Bible reads, “In the beginning God created the heavens and the earth.” The next verse states: “The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.” (Genesis 1:2) This second verse seems to contradict the first verse. Can a perfect God create an imperfect mess or chaos (for this is what “without form and void” mean)? It appears these two verses describe the creation of the heavens and the earth which somehow ended up being in chaos. And the remainder of the creation account outlines the renovation of this chaos of the heavens and earth into what we have today.

The key to understanding what these verses may be describing is found in the words “without form, and void.” The only other time this Hebrew expression is used is in Jeremiah 4:23 where Jeremiah describes the future judgment of Judah. Apparently, Genesis 1:2 is describing a period after the initial creation in which there was an event which resulted in a judgment. According to many scholars, the event was most likely the rebellion of Satan which resulted in the devastation of the creation he was ruling over. Satan, according to Ezekiel 28:12-15, was created perfect and lived in the original Garden of Eden which was composed of precious stones and not vegetation. This was true until “iniquity was found” in him and then something happened.

Dr. Arnold Fruchtenbaum in his excellent book, *Footsteps of the Messiah*, writes,

When God judged Satan, He judged everything under Satan’s authority, which meant judgment on the original earth, the Mineral Garden of Eden. The conditions of Genesis 1:2 came into being as a result of this judgment. The earth became waste and void, although it was not created that way (Is. 45:18).

The beautiful mineral garden that the planet once was became totally covered with oceans. Sometime after this came the six days of creation recorded in Genesis one. The oceans were partially removed to allow dry land to appear, but the effects of Satan’s judgment are still here in that most of the earth is still covered by oceans. The effects of the fall of Satan will not be fully removed until the creation of the new heavens and the new earth, which will not have any oceans (Rev. 21:1). The new earth will be covered with the same type of precious stones that this earth was once covered with before the fall of Satan.¹

The creation account of Genesis 1-2 is the account of God restoring what had been made chaotic at Satan’s fall. On the sixth day of creation, God created man and gave him authority over all that inhabited the earth (Gen. 1:26-28). This authority was taken from Satan and given to man.

The temptation in the Garden of Eden was Satan’s effort to usurp man’s authority and take over the control of

this creation once again. At present Satan is “the ruler of this world” (John 12:31) and “the prince of the power of the air” (Eph. 2:2). Starting with Genesis 3:15, God begins the process of not only redeeming man from his sin, but also reclaiming His kingdom or creation from Satan. Paul in his letter to the Romans writes, “For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now.” (Romans 8:20-22)

The redemption process legally began when God made a covenant with Abraham.

“Now the LORD had said to Abram: ‘Get out of your country, from your family and from your father’s house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.’” (Genesis 12:1-3)

“Then the LORD appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the LORD, who had appeared to him.” (Genesis 12:7)

“And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.” (Genesis 17:7)

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Paul confirms the teaching of the rabbis in his day that a special descendant or “seed” will come from the loins of Abraham who would be the Messiah.

“Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.” (Galatians 3:16)

In this covenant with Abraham, God was beginning to select a people or nation through whom the Redeemer would come. And through this Redeemer the entire world would be blessed. We now have in place the legal requirements to redeem (bring back) mankind from that disastrous event in the Garden of Eden.

Redemption and the Millennium

If we can see through the Abrahamic Covenant the redemption of mankind from sin, what covenant or

promise will lead to the reclaiming of the kingdom or creation? A study of messianic prophecies shows an interesting trend. The Messiah is not going to come out of any tribe among the descendants of Abraham but out of the lead tribe, Judah (Gen. 49:10). And not just any family in the tribe of Judah but out of the royal family of David (2 Sam. 11b-17; 1 Chron. 17:10b-15). The Messiah would establish David’s House and Dynasty forever.

Why is this important? As king, the Messiah can reclaim the kingdom taken by Satan at the Fall. In His first coming, Jesus came as the kinsman/redeemer for mankind. He must return again (the Second Coming) to reclaim the kingdom and reign as king. With His Second Coming the redemption process is complete and there can be a new heaven and a new earth.

Even so, come Lord Jesus!
Larry Jaffrey