The Doctrine of the Second Coming

All Scriptures are from the English Standard Version unless otherwise indicated.

Introduction

The Bible contains hundreds of prophecies concerning the return of Jesus Christ and the close of the present age. These prophecies show that history is moving toward a divinely appointed conclusion.

From Genesis to Revelation, Scripture affirms that God governs the course of nations and directs key events according to His will. The Second Coming of Jesus Christ stands at the center of that plan. Every aspect of redemptive history is moving toward this promised event.

Scripture contains many predictions about the Second Coming, but prophecy may seem confusing and fragmented if those passages are studied in isolation. When God's overall plan is understood, the Bible's message becomes coherent.

Scripture teaches that the return of Christ will be personal and visible. The same Jesus who was crucified, buried, and raised from the dead will return to the earth in power and glory. His coming will not be hidden or spiritualized. The whole world will see it and know it.

The Second Coming also marks the end of human authority and the beginning of divine rule. Scripture declares that the kingdoms of this world will become the kingdom of the Lord and of His Messiah, and He will reign in righteousness over the earth.

This study will present an overview of that prophetic framework. Rather than examining every passage in detail, this study will show how Jesus, the prophets, and the book of Revelation describe a single, unified sequence of events.

To understand the return of Jesus Christ, the proper starting point is the Mount of Olives, where He left the disciples and ascended to heaven.

The Promise of Return

After His resurrection, Jesus appeared to His disciples over a period of forty days, speaking to them about the kingdom of God. His final instructions formed an important link between the end of His earthly ministry and the future fulfillment of God's redemptive plan.

At the conclusion of this period, Jesus led His disciples to the Mount of Olives, east of Jerusalem. There, shortly before His ascension, the disciples asked, "Lord, will you at this time restore the kingdom to Israel?" (Acts 1:6).

The disciples expected the Messiah to establish a literal, earthly kingdom based on what the prophets of the Hebrew Scriptures had predicted. Jesus did not dismiss the idea of a restored kingdom or redefine it in spiritual terms. Instead, He simply addressed the matter of timing. He said to them, "It is not for you to know times or seasons that the Father has fixed by his own

authority” (Acts 1:7).

Then, Jesus ascended before their eyes and disappeared into the clouds. As the disciples stood watching, two men dressed in white appeared beside them and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven” (Acts 1:11).

This declaration marks the foundation for all subsequent teaching on the Second Coming. The promise is direct and unmistakable. The return of Christ will be personal; the same Jesus who ascended will return. It will be visible; people will see Him return just as they had witnessed His departure. And it will be literal; His feet will stand again on the spot where He departed.

The ascension was not the end of Christ’s involvement with the world. It marked a temporary departure with a guaranteed return. The Mount of Olives became the place of His departure and His return.

The prophets of Israel had long foretold a coming kingdom ruled by the Messiah. The disciples expected that kingdom, Jesus acknowledged it, and the angels confirmed that the Messiah would return to establish it. With this promise firmly set in place, the focus must shift to the prophetic framework that explains how those events will unfold.

Daniel’s Prophetic Timeline

Centuries before the birth of Jesus, God revealed the overall structure of end-time events to the prophet Daniel. This revelation provides an important framework that governs much of biblical prophecy.

In Daniel 9, the prophet recorded one of the most important prophetic passages in all of Scripture. In verse 24, the angel Gabriel declared: “Seventy weeks have been decreed for your people and your holy city, to finish the wrongdoing, to make an end of sin, to make atonement for guilt, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place” (Daniel 9:24 NASB).

The term “weeks” in this passage does not refer to seven-day periods, but to cycles of seven years. The prophecy described a total of four hundred and ninety years that have been decreed for Israel and Jerusalem.

This distinction is critical. The prophecy is not directed toward the nations in general, but toward God’s covenant people and the holy city.

Next, Gabriel said that from the issuing of a decree to restore and rebuild Jerusalem until the coming of Messiah the Prince would be seven weeks and sixty-two weeks (Daniel 9:25 NASB). This prophecy has been fulfilled. The Messiah came exactly as Daniel foretold.

Daniel 9:26 says that “after the sixty-two weeks, the Messiah will be cut off and have nothing” (NASB), which refers to the sacrificial death of Jesus for the atonement of sins. This verse also predicted the destruction of Jerusalem and the temple, which was fulfilled in 70 A.D. when the Romans destroyed the city and the sanctuary.

But the prophecy does not end there. One more week remains, but it will be completed at the end of this age when the temple in Jerusalem has been rebuilt.

Daniel 9:27 says: “And he will confirm a covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come the one who makes desolate, until a complete destruction, one that is decreed, gushes forth on the one who makes desolate” (NASB).

Scripture describes this final seven-year period as a distinct, future time marked by a covenant, betrayal, and desecration. A European political leader will establish a seven-year treaty with multiple parties. At the midpoint of that seven-year period, the daily sacrifice in God’s new temple at Jerusalem will be halted and an abomination will be established, something that Scripture consistently associates with the rise of a final, evil dictator.

Daniel 7 provides additional details about this time. In this vision, Daniel saw four great beasts representing four successive world empires. The fourth beast corresponds to Rome, a kingdom described as unlike any before it. Daniel 7:23–25 describes this kingdom and its ruler:

> This is what he said: “The fourth beast will be a fourth kingdom on the earth which will be different from all the other kingdoms, and will devour the whole earth and trample it down and crush it. As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will humble three kings. And he will speak against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be handed over to him for a time, times, and half a time.” (Daniel 7:23–25 NASB)

This final ruler will emerge from a revived form of the Roman Empire. He will persecute the saints and exercise authority for a time, times, and half a time. This expression equals three and one-half years, which corresponds with the second half of the seventieth week in Daniel 9:27.

Daniel 11 and 12 add additional details about this period. Daniel 12:11–12 says, “And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. Blessed is he who waits and arrives at the 1,335 days.” The end of the 1,335 days marks the completion of the seventieth week, which will put an end to sin, atone for wickedness, bring in everlasting righteousness, and anoint the Most Holy Place (Daniel 9:24).

Daniel’s prophecies provide the skeletal framework for the entire doctrine of the Second Coming. They define the final seven-year period, identify the central act of desecration, and establish the time markers that repeatedly appear in the New Testament.

When Jesus spoke of the end of the age, He did not introduce a new prophetic system. He appealed directly to Daniel. With that foundation in place, attention now turns to Christ’s own explanation of the events that would lead to His return.

The Olivet Prophecy

Matthew 24, Mark 13, and Luke 21 contain the most detailed teaching by Jesus about the

Second Coming. These three chapters are commonly called the Olivet Prophecy because they were delivered on the Mount of Olives, overlooking the city of Jerusalem.

Jesus gave this prophecy shortly after predicting the coming destruction of the temple. As He sat on the mount, the disciples approached privately and asked a series of questions that framed the entire discussion: “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” (Matthew 24:3).

This question addressed three related topics: the destruction of Jerusalem, the sign of Christ’s coming, and the conclusion of the present age. Jesus answered these questions in a structured sequence, moving from preliminary conditions to final cosmic events.

The Beginning of Birth Pains

He began by describing conditions that would characterize the age leading up to the end: “See that no one leads you astray. For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. And you will hear of wars and rumors of wars... For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. All these are but the beginning of the birth pains” (Matthew 24:4–8).

Jesus said that false messiahs, international conflict, and natural disasters would be the early indicators. These events do not imply the immediate arrival of the kingdom, but they do mark the approach of a climactic period still ahead. The metaphor of birth pains implies both increasing frequency and increasing intensity as history moves toward its conclusion.

Worldwide Persecution and Testimony

Following the preliminary signs, Jesus described a period of intensified opposition against His followers: “Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. And then many will fall away and betray one another and hate one another” (Matthew 24:9–10).

This persecution is international in scope. Hostility toward faithful believers becomes a defining feature of the final period before Christ’s return, but persecution does not stop the truth from spreading: “And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14).

The proclamation of the kingdom continues even amid suffering. Testimony and tribulation advance together until the appointed conclusion.

The Abomination of Desolation

Jesus then identified a decisive turning point: “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains” (Matthew 24:15–16).

This event draws directly from Daniel’s earlier prophecies. It involves a specific act of desecration connected with the temple that will occur in the middle of the final seven-year

period.

The wording indicates a visible, identifiable event that demands an immediate response. Anyone living in the land of Israel should flee to the mountains. In other words, they should immediately evacuate the area, not south to Egypt, but east to Jordan (Daniel 11:41).

This moment marks the transition from general distress into a defined period of unprecedented severity that will last for three and a half years.

The Great Tribulation

Following the abomination, Jesus described a period unlike anything previously experienced: “For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened” (Matthew 24:21–22 NKJV).

The Great Tribulation is a unique moment in history. It is limited in duration but unmatched in intensity. It is so severe that God must intervene to stop it or all life would perish, and He does so for the sake of the elect. He does not remove the elect from the earth, but He does preserve them. There is no evidence of a pre-tribulation Rapture.

Deceivers and False Signs

As the tribulation intensifies, deception will increase: “Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect” (Matthew 24:23–24).

During the Great Tribulation, there will be false messiahs displaying supernatural wonders trying to deceive people. Clearly, this power is not coming from God, but from Satan.

Cosmic Signs

As the Great Tribulation draws to a close, there will be spectacular signs in the heavens announcing the impending return of the Lord: “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory” (Matthew 24:29–30).

The timing is explicit; this occurs “after the tribulation.” The manner is also unmistakable; it will be visible, cosmic, and glorious. “And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other” (Matthew 24:31). The gathering of the elect occurs with the visible return of Christ and a loud trumpet blast, language that is repeated later in apostolic teaching.

The three accounts of the Olivet Prophecy provide a common set of end time events: (1) deception by false messiahs, (2) wars and international conflict, (3) earthquakes, famine, &

distress, (4) persecution of believers, (5) the abomination of desolation, (6) great tribulation, (7) cosmic signs, and (8) the visible coming of the Son of Man. This framework provides a consistent pattern for understanding later prophecies in the New Testament about the Second Coming.

The Book of Revelation

Revelation is organized with a deliberate structure and sequential arrangement. It is not a random collection of visions, but a systematic roadmap that describes God's plan for the end of the age using symbolic language. Understanding its structure is essential for interpreting the role of the Antichrist, the Great Tribulation, and the return of Christ.

Three Major Cycles of Judgment

Revelation presents God's wrath in three overlapping but distinct cycles, each with a progressive intensity:

1. **Seven Seals (Revelation 6–8:1):** The seven seals initiate judgments on earth and heaven, introducing conditions described earlier in the Olivet Prophecy.
2. **Seven Trumpets (Revelation 8:2–11:19):** The seven trumpets escalate divine intervention. They affect the natural and supernatural realms, signaling the intensification of God's judgment on sin and wickedness.
3. **Seven Last Plagues (Revelation 15–16):** The seven last plagues complete God's wrath. They occur rapidly and decisively, setting the stage for the establishment of Christ's kingdom.

The Seals and the Olivet Prophecy

The first six seals correspond closely to the sequence of events outlined by Jesus in the Olivet Prophecy: (1) false messiahs and spiritual deception, (2) wars and international conflict, (3) famine and (4) pestilence on a global scale, (5) martyrdom of God's people, and (6) cosmic disturbances, signaling approaching judgment.

The seals reiterate the teaching of Christ using symbolic language. They reveal the same end-time events in metaphoric language, but they clarify the timing and scope of the tribulation.

The Trumpets Announce God's Intervention

The trumpet judgments demonstrate an escalation of divine judgment. Each trumpet intensifies the penalties for rebellion and highlights God's sovereignty in judging evil. The seven trumpets show that the end of human opposition is certain and that God's punishment is methodical.

The trumpet cycle culminates with the seventh trumpet, which announces the visible return of Christ and the establishment of His kingdom (Revelation 11:15). The seventh trumpet corresponds with the last trumpet described by Paul in 1 Corinthians 15:52, signaling the resurrection of the dead and the transformation of the living saints.

The Seven Last Plagues Complete God's Wrath

Following the seventh trumpet, seven angels pour out the seven last plagues in rapid succession. These judgments demonstrate God's final action against sin, rebellion, and the armies of the nations gathered against Jerusalem. Evidently, they occur between the end of the 1,260 days and the 1,290 days mentioned in Daniel 12:11.

So, the book of Revelation confirms the sequence revealed in the Olivet Prophecy, it reveals the escalating nature of God's judgment, and it also establishes the timing of Christ's return.

The seven seals, seven trumpets, and seven last plagues form a divine chronology. Each cycle emphasizes different aspects of God's sovereignty and judgment, which leads to the inevitable establishment of His kingdom.

This structure helps believers to understand the reign of the Beast, the ministry of the Two Witnesses, and God's protection of the faithful during the Great Tribulation.

The Great Tribulation: 1,260 Days

The Great Tribulation is a period of unprecedented judgment and persecution, lasting 1,260 days. It is the climax of human rebellion, but it unfolds entirely under God's sovereign plan. It is a time when evil is fully revealed, but God also preserves His faithful servants and accomplishes His purposes.

The Man of Lawlessness Revealed

The tribulation begins with the rise of a lawless political leader, often called the Beast or the Antichrist. Scripture predicts that he will enter God's temple and demand to be worshipped, triggering widespread persecution. This event marks the beginning of the 1,260-day period of suffering: "Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God" (2 Thessalonians 2:3–4).

This appearance fulfills the predictions of Daniel and Jesus. It initiates a period of global rebellion against God, which sets the stage for God's intervention and ultimate victory over Satan. Although the persecution will be severe, Scripture assures believers that God's plan cannot be thwarted and the man of lawlessness will be defeated.

Parallel Events During the Great Tribulation

Several events unfold simultaneously, illustrating God's sovereignty and the preservation of His covenant.

First, Scripture predicts how long the man of lawlessness will have power: "And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months" (Revelation 13:5). This evil figure wields political power for

forty-two months, persecuting God's people and attempting to suppress the truth. His actions demonstrate the extent of human rebellion and set the stage for God's dramatic intervention. Forty-two months corresponds with the time, times, and half a time of Daniel 7:25, which is the last three and a half years of the Seventy Weeks prophecy.

Second, God will appoint two prophets to proclaim His message during this same period: "And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth" (Revelation 11:3). These two witnesses publicly declare God's sovereignty and call for repentance, even under threat of death. When they are finally killed, they are resurrected three and a half days later, demonstrating God's ultimate control over life, death, and human history. Their ministry reinforces the fact that even in the darkest times, God is in control.

Third, God will also preserve the faithful from Satan's power: "And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars" (Revelation 12:1). "She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days" (Revelation 12:5–6).

Revelation 12:17 identifies this symbolic woman as the mother of "those who keep the commandments of God and hold to the testimony of Jesus." In other words, this woman represents God's elect, spiritual Israel (Romans 11:17–24). Although persecution is severe, God will protect and nourish the faithful from the full force of Satan's wrath, ensuring that God's promises will unfold as planned.

These three parallel events reveal a careful balance. God allows human rebellion to reach its peak while simultaneously demonstrating His unstoppable power and providential care for His people.

The Church Remains on Earth

Contrary to some modern teachers, these passages show that Christians remain on the earth during the tribulation. 1 Thessalonians 4:16–17 also indicates that the resurrection and gathering of the saints will occur after the tribulation, not before.

Some believers will have to endure the trials of the 1,260 days, witnessing the fulfillment of prophecy firsthand. The tribulation tests faithfulness and refines character, which is more precious than gold (1 Peter 1:7; Revelation 3:18).

The Abomination of Desolation and the Great Tribulation

Jesus linked the appearance of the lawless ruler with the abomination of desolation: "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains" (Matthew 24:15–16).

This act signals the onset of unprecedented tribulation. It is a direct fulfillment of Daniel's prophecy and a warning for the faithful to recognize the spiritual and historical significance of

this event. The Great Tribulation that follows is unequaled in human history, but it occurs according to God's predetermined plan and serves His ultimate purpose.

So, the Bible teaches that the Great Tribulation spans 1,260 days, which begins with the rise of the man of lawlessness and the establishment of the abomination of desolation. During this period, several events occur in parallel. The Beast will rule over the nations, while God sends two witnesses to proclaim His message. The church will remain on earth throughout this time. God will protect and nourish His faithful people from the wrath of Satan, while some believers will have to endure these trials.

The events of the Great Tribulation demonstrate God's sovereignty and power, fulfilling the warnings of Daniel, the teachings of Jesus, and the visions recorded in Revelation. As the 1,260 days come to an end, human rebellion will reach its peak, and God's righteous judgment will be fully displayed.

The Seventh Trumpet

The sounding of the seventh trumpet marks the single greatest moment in history. It is the moment when God intervenes to cut short the tribulation and save the planet from total annihilation. It announces the fulfillment of numerous prophecies and promises in the Bible, and the ultimate victory of God's people.

Human Rule Ends

The seventh trumpet announces a decisive change in world governance: "Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever'" (Revelation 11:15).

For centuries, God has allowed humanity to rule the earth under Satan's influence. Now, the Lord and His Anointed take control of the world. This announcement affirms their rightful kingship and establishes their permanent and uncontested rulership. From this point forward, Jesus Christ advances rapidly to establish the kingdom of God on the earth.

The Resurrection of the Saints

The seventh trumpet also marks the moment of resurrection and transformation for God's people. Scripture connects this trumpet with a sudden and public act of divine power that allows the saints to inherit the kingdom of God: "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ" (1 Corinthians 15:22–23).

"Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed" (1 Corinthians 15:51–52).

The resurrection occurs when Christ returns at the last trumpet, not before it. There is no

pre-tribulation Rapture of the church.

When the seventh trumpet sounds, God raises the dead in Christ and transforms the living believers. Mortality gives way to immortality, and corruption gives way to incorruption. This event takes place instantly at the climactic trumpet blast that signals the end of this age. The seventh trumpet marks the completion of God's redemptive work for His people and prepares them to reign with Christ as He establishes His kingdom on the earth.

The Return of Christ

The apostle Paul provides additional detail about this same moment in his letter to the Thessalonians: "For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord" (1 Thessalonians 4:16–17).

This passage confirms that the resurrection and gathering of the saints occur at the visible return of Jesus Christ. The Lord descends from heaven, accompanied by the voice of an archangel and the trumpet of God. The dead in Christ rise first, followed immediately by the living believers who remain.

Scripture presents a single, unified event: one descent, one trumpet, one resurrection, and one gathering of God's people. This moment does not permanently remove believers from the earth, but gathers them to Christ as He returns to establish His kingdom. The seventh trumpet marks the long-awaited reunion of Christ and His people at the close of this age.

The seventh trumpet shows that there is no secret rapture before the tribulation. The church endures the trials of the Great Tribulation and is gathered only at the visible return of Christ. This timing underscores the certainty of God's promises and the faithfulness required of His people.

The seventh trumpet combines the end of humanity's rebellion with the start of God's eternal kingdom. The events that follow flow directly from this final trumpet blast, showing that Christ's return is both redemptive and judicial.

The War Against Christ

The return of Christ triggers the final confrontation between God and the rebellious nations of the world. Scripture describes a time when the armies of the earth gather for battle, only to face the overwhelming power of the Lord Himself.

The Gathering at Armageddon

The book of Revelation explains that demonic forces will deceive the kings of the earth to assemble their armies in preparation for their war against God:

> "The sixth angel poured out his bowl on the great river Euphrates, and its water was

> dried up, to prepare the way for the kings from the east. And I saw, coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs. For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty... And they gathered them together to the place which in Hebrew is called Har-Magedon." (Revelation 16:12–14, 16)

Although the armies gather at Mount Megiddo in Israel, the actual confrontation occurs sixty miles south at Jerusalem, where God decisively intervenes.

The March on Jerusalem

Zechariah provides vivid detail about this moment: "On that day I will make Jerusalem a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it. On that day, declares the LORD, I will strike every horse with panic, and its rider with madness. But for the sake of the house of Judah I will keep my eyes open, when I strike every horse of the peoples with blindness" (Zechariah 12:3–4).

"Then the LORD will go out and fight against those nations as when he fights on a day of battle. On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward" (Zechariah 14:3–4).

The armies of the nations will march against Jerusalem to fight against Christ, but the Lord will suddenly appear and stop them. Jesus Christ will return to the Mount of Olives in the same way that He departed nearly two thousand years ago, just as the angels predicted. The Mount of Olives will split in two, and He will destroy His enemies.

The Return of Christ in Power

The book of Revelation describes the climactic scene:

> "Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords." (Revelation 19:11–16)

Zechariah provides additional details about this battle: "And this shall be the plague with which the LORD will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths. And on that day a great panic from the LORD shall fall on them, so that each will seize the hand of another, and the hand of the one will be raised against the hand of the other"

(Zechariah 14:12–13).

The armies of the earth will be annihilated, demonstrating God's absolute power. The Beast and the False Prophet will be captured and cast alive into the lake of fire (Revelation 19:20). This completes the final judgment on the rebellious nations and clears the way for Satan's imprisonment and the inauguration of the Millennium.

The Climax of History

After Christ returns and the armies of the earth are destroyed, God will deal with Satan the devil, the source of all rebellion and deception: "Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while" (Revelation 20:1–3).

This ensures that the Millennium begins without any opposition against God's kingdom.

During the Millennium, faithful Christians will reign with Christ:

> "Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years." (Revelation 20:4–6)

The first resurrection occurred at the Second Coming, raising dead saints and transforming living believers to participate in Christ's kingdom. Scripture refers to them as "priests of God and of Christ," indicating their role as representatives of God's government.

The timing of the events in Revelation aligns with the prophetic schedule given in the book of Daniel. Scripture identifies a 1,260-day period that corresponds to the Great Tribulation. Daniel records an additional thirty days, bringing the total to 1,290 days, a period that corresponds with the Second Coming, the resurrection, and the pouring out of the seven last plagues. Daniel adds forty-five more days, reaching 1,335 days, which appears to include the cleansing of the temple in Jerusalem, the wedding of the Bride of Christ, and the formal inauguration of Christ's millennial reign. This shows that God has established an ordered and purposeful conclusion to this age, moving this world from tribulation, to judgment, to restoration under the direct rule of His Messiah.

These chronological markers demonstrate the precision of God's plan and the certainty of His promises. The Millennium is not a symbolic or spiritualized age but a literal, earthly reign of

Christ where peace and righteousness prevail, the faithful serve as co-rulers, and Satan's deception is restrained.

Conclusion

The study of the Second Coming of Jesus Christ shows that history is not random or chaotic. God rules over the nations and guides the course of human events with perfect wisdom and power. Christ's return will be personal and visible. Every eye will see Him. The God who spoke the world into existence will stand on the Mount of Olives for all to see.

The nations that have opposed Him will face His righteous judgment. Evil and rebellion will not escape His notice. Those who have exalted themselves against God and persecuted His people will be brought to account, and the forces of darkness, including Satan himself, will be defeated. The triumph of Christ is certain, and it will be unmistakable to all.

At the same time, the faithful will experience the full reward of endurance and obedience. Believers who remain steadfast through trials will be raised to reign with Christ in His earthly kingdom. This is the culmination of God's covenant promises, worked out with exact timing and unwavering certainty.

The return of Christ is the hope and prayer of every Christian. It should shape decisions, priorities, and behavior. Faithfulness matters. Endurance matters. Obedience matters. Every act of trust in God, every step taken in alignment with His will, is part of preparing for His coming kingdom.

The world may grow darker, and the trials of life may weigh heavily, but the knowledge that Christ will return brings certainty, assurance, and joy. The story of God's plan is not yet complete, but the final chapter is written: the King will come, the saints will be vindicated, and peace will prevail.

This truth should create a sense of awe, reverence, and heartfelt longing. As one reflects on the certainty and majesty of the Second Coming, the proper response is not fear, but hope, steadfastness, and a life lived in anticipation of His arrival. The final words of Scripture echo this longing perfectly: "Amen. Come, Lord Jesus!" (Revelation 22:20).

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