

QUANTOCK MINISTRIES

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*A Bible teaching and preaching ministry
for the Christian community*

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THE COMING OF THE MESSIAH

There are three elements of our Saviour's title: Lord (denoting His deity), Jesus (denoting His humanity), Christ (denoting His messianic status). The early Jewish believers needed to satisfy themselves that Jesus fulfilled all the prophetic criteria pertaining to the Messiah. When they had done so and were satisfied, they took the third element of His name as their own title and called themselves Christians (Acts 11 v 26). By the fact that we have followed this nomenclature and call ourselves Christians, we are demonstrating to all that we are a messianic people - our world view embraces the messianic outlook, with Jesus as the one true Messiah. By doing so we are satisfied that he is both divine and human as well, for this is inevitably the messianic status (Isaiah 9 v 6). The messianic future should be our main guide when considering the state of affairs here and now (Matthew 19 v 28, Acts 3 v 19 – 21, Revelation 21 v 5).

1. The prophetic vision of the future

Among many other wonderful expectations (see pages 48 and 49):

- a) Isaiah 2 v 2 - 4 - there will be political harmony;
- b) Isaiah 11 v 4 - there will be economic harmony;
- c) Isaiah 11 v 6 – 9 - there will be environmental harmony (see also Romans 8 v 19 – 22); and
- d) Zechariah 14 v 9 - there will be spiritual harmony (see also Philippians 2 v 9 - 11 & Revelation 20 v 3).

2. Early confusion

As with all the Jews, the early disciples were expecting the Messiah's appearance at about that time, following Daniel's timetable (9 v 25). There had been several false alarms (Acts 5 v 34 - 37). After they had made the full commitment that Jesus was the Messiah (Matthew 16 v 13 - 16), He began to tell them about His suffering (Matthew 16 v 21). Despite this, they were fully expecting Him to inaugurate the messianic kingdom and were often arguing about their personal roles in the new order. Thus, His submission to suffering and death was a desperate blow to all their hopes and expectations. The first glimmer of understanding was given to the two disciples on the road to Emmaus (Luke 24 v 13 - 27), showing them that they were not looking at all that the prophets had foretold. During the next 6 weeks the disciples came to understand that Jesus, as the Messiah, had to fulfil the prophecies concerning the Messiah as the suffering servant (e.g., Isaiah 52 v 13 to 53 v 12, Psalm 22) on His first coming, later to return again to fulfil the messianic prophecies regarding the reigning king. Even so, meeting Him on the Mount of Olives, the disciples tentatively asked Him if He was now going to bring in the messianic Kingdom (Acts 1 v 6). His well-known answer effectively ushered in the Church Age, to be ended only at the Father's discretion (Acts 1 v 7 - 8).

3. The messianic agenda

- a) The preparation of the Messiah's bride - spiritually. The business of the Holy Spirit during the Church Age (2 Corinthians 5 v 17).
- b) The preparation of the Messiah's bride - physically. The moment of Rapture (Romans 8 v 23 - 24a, 1 Corinthians 15 v 20 - 23, 42 - 44, 51 - 55, Philippians 3 v 21, 1 Thessalonians 4 v 14 - 18).
- c) The preparation of the Messiah's bride - morally. The final removal of all impurities in the Bride (1 Corinthians 3 v 11 - 15, 2 Corinthians 5 v 10, Revelation 1 v 14b with Psalm 11 v 4 - 5a, Jude 24 ("without fault"), Revelation 19 v 7 - 8).
- d) The salvation of Israel (Zechariah 12 v 10 - 13 v 1).
- e) The judgement at the end of the Church Age - the Tribulation. (2 Thessalonians 2 v 1 - 11, Revelation chapters 6 - 18).
- f) The purification of Planet Earth – see pages 48 – 49.
- g) The reign of King Jesus on Earth – see pages 48 – 49.

Then time will end, followed by the complete renewal (redemption) of all things (Matthew 19 v 28, 2 Peter 3 v 10 - 13, and Revelation 21 v 1 – 5, where the word “new” is the Greek word “kainos”, meaning “renewed”, not “neos” which means “brand new”).