

# The King Is Coming

Firm Foundation

Titus 2:11-14, Revelation 21:3-5

June 14-15, 2026

---

## Introduction

[insert story of my first encounter with end times theology]

### Revelation 21:3-5 (NLT)

I heard a loud shout from the throne, saying, "Look, God's home is now among his people! He will live with them, and they will be his people. God himself will be with them. He will wipe every tear from their eyes, and there will be no more death or sorrow or crying or pain. All these things are gone forever."

And the one sitting on the throne said, "Look, I am making everything new!" And then he said to me, "Write this down, for what I tell you is trustworthy and true."

Jesus IS coming. Our King IS coming. What does that mean for us today?

When it comes to the return of Christ, most of us fall into one of two ditches:

- Some of us **obsess** over it.
- And the rest of us just **ignore** it.

Scripture never hands us the return of Jesus to satisfy our curiosity. And it never hands it to us to keep us up at night. **It hands it to us to change how we live today.**

- We took one of the most practical doctrines in the Bible and turned it into either trivia or terror. Paul never treats it like trivia. Paul treats it like fuel.

[insert illustration of preparing the house for company]

Here's where this whole story is headed: in Revelation 21, the King isn't just coming back. He's coming **home**. And he's bringing us together to live with him.

## **AN ALLIANCE DISTINCTIVE**

Our Alliance family historically believes the Second Coming of our Lord Jesus Christ is:

- **imminent** – it is happening & can happen at any moment
- (and will be) **personal** – Jesus himself is returning in the flesh; not metaphorical, but literal
- **visible** – it's not secret; this will be a global and universally undeniable event
- and **premillennial** – Jesus will return before he reigns

These are important distinctions that we're going to talk about momentarily, But equally as important is what our statement of faith says next: *This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service.*

This is where our Alliance Statement of Faith actually leans its weight on. It's not the image of Christ's return, but the incentive of Christ's return. *Holy living. Faithful service.*

## THE SHAPE OF OUR HOPE

A fellow Alliance pastor summarized the shape of Christ's Coming into four R words, and I think it's helpful for us to use:

### **Rapture**

"Rapture" means *caught up*. That's it.

- And it's right here in Scripture, but the context is everything.
- The church Paul's writing to is grieving. They're anxious about believers who had died before Jesus came back, and they're afraid those people missed the whole thing.
- So Paul writes to steady them. These are graveside words. Comfort for people staring down death:

For the Lord himself will come down from heaven with a commanding shout, with the voice of the archangel, and with the trumpet call of God. First, the believers who have died will rise from their graves. Then, together with them, we who are still alive and remain on the earth will be caught up in the clouds to meet the Lord in the air. Then we will be with the Lord forever. So encourage each other with these words.

**(1 Thes. 4:16-18, NLT)**

Don't skip that last line: *Encourage each other with these words.*

- This was never written to scare anybody. It wasn't written to cause chaos. It was written to bring **comfort**.
- Believers who love Jesus and take the Bible seriously believe this passage means different things. You will not be quizzed on it at the door.
- Here's what matters to me: for too long this passage has been used to make people anxious. But Paul wrote it to do the exact opposite and I'd like to hand it back to you the way he meant it.

Because here's what every one of those views agrees on. When Jesus comes, *his people go to be with him*. Forever. The dead and the living—in Christ—caught up together, to meet our King and never leave his side.

That's not a secret escape out the back door. **It's a welcome party.**

- When a king came home to a city, the people didn't bolt their doors and hide. They threw open the gates and poured out to meet him – and they walked him home, shouting all the way. That's the image.
- We rise to *meet* our King and we come *with* him.

The only question that really matters this morning is the one Paul's whole point hangs on: **when Jesus comes, are you ready to go?**

### ***Return***

Whatever you make of the timing, this part is not subtle.

- When Jesus comes, he comes in person, and he comes in the open.
- John pulls back the curtain in Revelation 19: heaven thrown open, a rider on a white horse, called Faithful and True. Justice in his hands. And written across him: **King of all kings and Lord of all lords.**

This is the *personal* and the *visible* I told you our Statement of Faith is so careful to guard.

The first time, Jesus came to seek and to save.

- He said it himself, he didn't come to condemn the world but to rescue it. But when he comes again, he comes to set it right. To put down what's evil. To end what's broken.
- The gentle Savior and the returning King are the same Jesus. And the King is coming.

### ***Reign***

I want to practice as much theological humility as I can because this is one of the most debated areas of eschatology (our beliefs about the end times).

- Christians who love Jesus and trust this Book disagree about the thousand years mentioned in Revelation 20, whether it's literal or symbolic, whether it's something happening now or something after he returns.

Here's where I land, and it's where our Alliance family has always landed: our King returns *before* he reigns.

- That's the word "premillennial" in our Statement of Faith, and it's my best reading of the order John gives us. But again, this isn't really the point.

Because the headline is this: **Jesus reigns.**

- And for the first time in the history of the world, you get authority that is never corrupt. Power that is never abused. Leadership that never lies to you, never sells you out, never lets you down.
- That's the thing your soul has been aching for under every disappointing leader you've ever had. Jesus is not only our Savior. He is our King. **Our Coming King.**

### ***Renew***

And this is where the whole story has been heading.

- After all of it, God does not throw the world in the trash. He *remakes* it.
- New heaven. New earth. Every tear wiped away. Death itself, gone. And the Jesus on the throne says: ***Look, I am making everything new.***
- Renew isn't just the last word of the shape – it's the last word of this whole message. We're coming back here in a moment.

There's the shape of our end times doctrine, but it's important to me that you realize this: We can hold a firm position on every one of those (or you can be honestly unsure about half of them) and it changes *nothing* about what God asks of you this morning.

You don't need the schedule. You need to know the King.

## READY FOR HIS RETURN

Let's talk about what it looks like to make ourselves ready for his return.

### **Titus 2:11-14 (NLT)**

For the grace of God has been revealed, bringing salvation to all people. And we are instructed to turn from godless living and sinful pleasures. We should live in this evil world with wisdom, righteousness, and devotion to God, while we look forward with hope to that wonderful day when the glory of our great God and Savior, Jesus Christ, will be revealed. He gave his life to free us from every kind of sin, to cleanse us, and to make us his very own people, totally committed to doing good deeds.

Three ways our knowing Jesus not only as Savior, Sanctifier, and Healer, but as our Coming King will shape us:

***Our Coming King purifies how we live.***

***Our Coming King clarifies our mission.***

***Our Coming King restores everything broken.***

First: **Our Coming King purifies how we live.**

Grace already showed up. It already came, "bringing salvation to all people.

- But notice – grace doesn't just save us, it shapes us.
- Paul says grace trains us. It teaches us. To turn from the stuff that's killing us. To live wisely, with self-control, devoted to God *right now*. In this present age.

And then verse 14 tells us why Jesus did it.

- He gave himself "to purify a people who are his very own, totally committed to doing good."
- Waiting on Jesus is not passive. We don't sit on our hands until the bus comes. Grace that saves us is grace that shapes us.

Second: **Our Coming King clarifies our mission.**

Keep going in Titus.

- In between "turn from sin" and "purify a people," verse 13, here's what we're doing while we wait.

- We're "looking forward with hope to that wonderful day when the glory of our great God and Savior, Jesus Christ, will be revealed."

When you know how the story *ends*, you know what to *do* in the middle of it.

- The return of the King reorders your whole life. It clarifies the mission.

And what is the mission? Jesus tells us himself:

**"And the Good News about the Kingdom will be preached throughout the whole world, so that all nations will hear it; and then the end will come." (Matthew 24:14, NLT)**

The end isn't a date to calculate. It's a finish line tied to a mission.

And that mission gives us a **double motivation**.

- One: people need it. It has been two thousand years, and there are still whole peoples, whole languages, who have no access to the gospel. None. That reason alone is enough to spend a life on.
- Two: Jesus ties the end to the errand. "And *then* the end will come." We long for our King to come back and set everything right and the road home runs *through* the nations hearing his name.

Mission is not a holding pattern while we wait around for rescue.

- The very doctrine people think makes us *passive* ("just wait, just hang on, Jesus is coming") is the exact thing that's supposed to make us active.
- Our King is coming. So we go. To our neighbors. To the North Side. To this city. To all nations. We don't just *wait* for the King, we *make way* for him.

Third: **Our Coming King restores everything broken.**

We're back to the passage we began with. We come back to the word *renew*.

### **Revelation 21:3-5 (NLT)**

I heard a loud shout from the throne, saying, "Look, God's home is now among his people! He will live with them, and they will be his people. God himself will be with them. He will wipe every tear from their eyes, and there will be no more death or sorrow or crying or pain. All these things are gone forever."

And the one sitting on the throne said, "Look, I am making everything new!"

Everything sad comes untrue when Jesus returns, reigns, and renews.

Everything.

- Every injustice. The abusers who were never caught. The powerful who never answered for what they did. The innocent sitting in a cell while the guilty walk free. The neighborhoods the world wrote off. The kids the system failed.
- The grief you're carrying this morning. The child you never got to meet. The diagnosis that scares you. The empty chair at your table. The thing you cannot fix no matter how hard you try.
- None of this gets the last word. The King who is coming is the King who is making all things new. Everything broken becomes everything new in the same sentence.

Paul says it like this: "No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him" (**1 Corinthians 2:9**).

- Take the very best of this life and multiply it past what your heart can hold. That's the direction we're headed. That's the home that's coming.

This is not meant to be Christian escapism.

- "God's home is now among his people" is not only a someday. That's what the church is meant to be right now. The with-ness of God, in the neighborhood, today is a foretaste, a down payment, of the home that's coming.

So the Second Coming doesn't pull us out of the world and tell us to wait it out. It guarantees the restoration is real and then it sends us to start living that future early. Right here. Right now.

**He's not just coming back. He's coming home and he's bringing us with him.**

But don't stop at the what. Everything new, no more tears, no more death. That is glorious, all of it. But read one more verse, just past the ones we read: "They will see his face" (**Revelation 22:4**).

That's the center of our hope.

- Not just a fixed world. Not just a healed you. Him. Paul says the crown is for “all who have longed for his appearing” (**2 Timothy 4:8**).
- Not longed for the restoration. Longed for him.

It is so easy to want the benefits of his coming: the peace, the healing, the end of what hurts...and never once actually ache for Jesus. But the blessed hope, at its very deepest, is people who want the King more than they want the kingdom fixed.

## **THE KING IS COMING**

So may we:

**Live pure** because the grace that saves us is the grace that shapes us.

**Live sent** because we don't just wait for the King's return, we make way for him.

**Live in hope** because everything broken is getting made new.

You don't have to have all the details figured out. You don't need a secret decoder ring to unlock a date or diagram of his return. **You just have to believe Jesus is coming back, and live like you long for his face.**

[\[insert invitation & prayer\]](#)