



## Preparation for the End Time Q2 2018 – Lesson 13 The Return of Our Lord, Jesus

### SABBATH

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“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (Matthew 24:27).

What does this text mean to you?

Does it conjure up scenes of God using lightening bolts to slay the wicked?

From the Lesson:

“The poet T. S. Eliot began a poem with the line: “In my beginning is my end.” However succinct, his words carry a powerful truth. **In origins exist endings.**” Emphasis mine.

The lesson draws some comparisons to Christ’s 2<sup>nd</sup> coming and the Creation. It, correctly, emphasizes Christ as the Creator.

Didn’t the Jews at Christ’s 1<sup>st</sup> advent believe in a Creation?

Doesn’t most of modern day Christianity [at least, Protestantism] believe in Creation?

Doesn’t it matter the character of the Creator? Is it damaging to believe Christ, as the Creator, will kill his children if He’s not loved in return?

What foundational issue is missing from the lesson’s comparisons? Design Law.

God’s Law. It was Law in eternity past [pre-Creation] and will remain Law in eternity future[forever after the 2<sup>nd</sup> Advent of Christ]. The Creation was an unfolding of God’s Law, The Crucifixion and Resurrection were deeper revelations of God’s Law, and Christ’s 2<sup>nd</sup> & 3<sup>rd</sup> comings [along with the destruction of the unrighteous] will be continued revelations of God’s Design Law.

### SUNDAY

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#### The Day of The Lord

From the Lesson:

“There is no question that the “day of the Lord” will be a day of destruction and sorrow and turmoil for the lost. But it is also a day of deliverance for all of God’s people, those who are



“found written in the book” (see also Phil. 4:3, Rev. 3:5, 13:8). This theme—that of the “day of the Lord” as a time of judgment against the wicked but also a time when God’s faithful are protected and rewarded—is found first in the Old Testament. For instance, although some will face the “Lord’s fierce anger,” those who heed the call to “seek righteousness” and “seek humility” will “be hidden / In the day of the Lord’s anger” (Zeph. 2:1–3, NKJV).”

Why is Christ’s 2<sup>nd</sup> coming a “day of destruction and sorrow and turmoil for the lost”?

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. Rev. 19:15.

The sword coming from Christ’s mouth is symbolic of what?

Pure, glorious Truth. Interesting that if you remove the “S” from sword, you get “word.”

The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, and with all wicked deception for those who are perishing, **because they refused to love the truth and so be saved.** Therefore God sends them a strong delusion, so that they may believe what is false, in order that **all may be condemned who did not believe the truth but had pleasure in unrighteousness.** 2 Thess. 2: 9-12.

From the bottom section in Sunday’s lesson:

“As final events unfold, the side we are on will only become more apparent. What choices can and must we make now to make sure we’re on the right side?”

Is this accurate?

Jesus told them another parable: **“The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared.**

**“The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’ “ ‘An enemy did this,’ he replied. “The servants asked him, ‘Do you want us to go and pull them up?’**

**“ ‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.’ ”** Matt. 13: 24-30.



“Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. **He knows our nature too well to entrust this work to us.** Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. **The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time.**

There is in the Saviour’s words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast.

The teaching of this parable is illustrated in God’s own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God’s goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. Through long ages God has borne the anguish of beholding the work of evil, He has given the infinite Gift of Calvary, rather than leave any to be deceived by the misrepresentations of the wicked one; for the tares could not be plucked up without danger of uprooting the precious grain. And shall we not be as forbearing toward our fellow men as the Lord of heaven and earth is toward Satan?” COL. 72. Emphasis mine.

## **MONDAY**

### **Daniel and the Second Coming of Jesus**

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The lesson has us focus on Daniel 2 [Nebuchadnezzar’s dream of the tall idol] and, and its import regarding the eventual kingdom of God.

Who had the dream in the first place, and who was God trying to reach with the dream?

What does the dream tell us about Earthly kingdoms? About God’s Kingdom?



Did the dream tell us all we needed to know about God’s Kingdom, or was there some important pieces missing?

34 You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. 35 Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

44 And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45 Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.” Daniel 2: 34, 35 & 44, 45.

From the lesson:

“These verses leave little ambiguity about what happens when Jesus returns.”

Did Nebuchadnezzar have any ambiguity? Do we?

## **TUESDAY**

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### **Long Term Prospects**

This lesson refers back to Sabbath’s lesson in that origins are tied to endings. I think the take home lesson here is that a correct understanding of design law is critical if we are to form a useful foundation for our faith, and, if necessary, be able to present compelling evidence in support of that faith.

Simply believing in Creation is having a foundation built on sand [i.e. “God said it, I believe it, that settles it”]. Understanding how life is designed to work, and being able to harmonize multiple threads of evidence in support of our understanding is building on the Solid Rock.

## **WEDNESDAY**

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### **In the Clouds of Heaven.**

The lesson mentions a theory about Jesus’ return being the outpouring of the Holy Spirit [what we consider the “Latter Rain”]. I’ve personally never met anyone who subscribes to this approach. I think, and Scripture is clear on, it will be a literal return to Earth. For some, it will be deliverance. For others, it will be hell.



Consider the quote from Great Controversy the lesson chose to include.

“The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, ‘to give unto her the cup of the wine of the fierceness of His wrath.’ ”—Ellen G. White, *The Great Controversy*, p. 637.

On some have compassion, making a distinction; but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh. Jude 22, 23.

I just came across the text from Jude earlier this past week. Which is better, saving with compassion or with fear?

## **THURSDAY**

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### **The Living and The Dead**

Why will the “dead in Christ” be raised?

Why was Jesus, Himself, raised from the dead?

How was He able to accurately predict His own resurrection?

Can we the assurance He had about loved ones and ourselves falling asleep?