

**Pine Knoll Sabbath School Study Notes**  
**Third Quarter 2014: *The Teachings of Jesus***  
**Lesson 13 “The Second Coming of Jesus”**

**Read for this week’s study**

John 14:1–3; Matt. 16:27; 1 Thess. 4:13–18; Matt. 24:3–14; 24:42, 44.

**Memory Text**

“ ‘Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also’ ” (John 14:1–3, NKJV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. The Promise
- III. The Purpose of Jesus’ Second Coming
- IV. How Will Jesus Come?
- V. When Will Jesus Come?
- VI. Watch and Be Ready
- VII. Further Study

**Questions and Notes for Consideration**

**Moderator: Daniel Duda**

1. “This week we will review what Jesus said about the blessed hope and glorious appearing of our great God and Savior Jesus Christ’ (*Titus 2:13, NKJV*).” (Sabbath afternoon)
2. “The Second Coming of Jesus, mentioned more than three hundred times in the New Testament, is the capstone of our teachings. It is essential to our identity as Seventh-day Adventist Christians. The doctrine is engraved in our name, and it is a crucial part of the gospel that we are called to proclaim.” (Sabbath afternoon) Why is the Second Coming of Jesus such an integral part of the gospel? And if it is, how did the Christian church manage without its proclamation throughout much of history?
3. “Without the promise of His coming, our faith would be in vain.” (Sabbath afternoon) Why? “This glorious truth gives us a sense of destiny and motivates our missionary outreach.” Is that enough? Is the primary purpose of the Second Coming

to motivate people? What kind of motivation do you get from it? If people expect the right event from a wrong motivation, how valuable is that outcome?

4. “Without Christ’s return to this earth, His incarnation, death, and resurrection would have no effect for our Salvation.” (Monday’s lesson) Why? Is it not enough that Christ “paid the death penalty in our place”? (Lesson 4)
5. “The fact that we are judged by works does not mean that we are saved by our works or by our own merits. Salvation is by God’s grace and received by faith in Jesus (*Mark 16:16, John 1:12*), which we demonstrate by our actions.” (Monday’s lesson) How do we reconcile the idea that salvation is by grace—yet we are judged by works?
6. The lesson concentrates on the certainty of His promise (Sunday), giving just reward as the purpose of His coming (Monday), universal visibility of His coming (Tuesday), nearness of His coming (Wednesday), and importance of watching and being ready (Thursday). Are we really “dealing with Jesus’ teaching” and its theological significance, especially in contrast to later theological developments, or just proof-texting in order to achieve pietistic indoctrination, thus producing members who “pray, pay and obey”?
7. “It is important for us to understand the nature and purpose of these signs. They were not given for us to determine the date of Jesus’ return, for “ ‘of that day and hour no one knows, not even the angels of heaven, but My Father only’ ” (*Matt. 24:36, NKJV*). Rather, the signs show the historical tendency of events in order to alert us that His coming is near, even at the doors.” (Wednesday’s lesson) Was not Christ’s coming near in every era? What is the purpose of the “signs”?
8. How must our preaching of the soon-ness of Christ’s coming be different today (after the Harold Camping debacle of May 2011) from what it was before?
9. “Jesus’ answer skillfully combined the signs for both events: the fall of Jerusalem in 70 AD and His second advent, because the disciples were not prepared to grasp the difference between them.” (Wednesday’s lesson) Is there anything else that we should understand that the disciples were not prepared to grasp? What about our pioneers 170 years ago? What about 30 years ago?
10. The lesson ends like this: “How can we be ready today? By repenting and by confessing our unconfessed sin to Jesus, by renewing our faith in His expiatory death on the cross for us, and by surrendering our wills totally to Him. Walking in communion with Him, we can enjoy the deep peace of being covered by His robe of righteousness.” (Thursday’s lesson) How would you end the lesson and the entire quarter on the Teachings of Jesus?
11. “The shortness of time is urged as an incentive for us to seek righteousness and to make Christ our friend. This is not the great motive. It savors of selfishness. Is it necessary that the terrors of the day of God be held before us to compel us through fear to right action? This ought not to be. Jesus is attractive. He is full of love, mercy, and compassion. He proposes to be our friend, to walk with us through all the rough

pathways of life. He says to you, I am the Lord thy God; walk with Me, and I will fill thy path with light. Jesus, the Majesty of heaven, proposes to elevate to companionship with Himself those who come to Him with their burdens, their weaknesses, and their cares. He will make them His dear children, and finally give them an inheritance of more value than the empires of kings, a crown of glory richer than has ever decked the brow of the most exalted earthly monarch.”(EGW, *That I May Know Him*, p. 320)

### Thoughts from Graham Maxwell

The picture here is, the angels pour out God’s wrath, but God’s wrath is His giving people up to reap the natural consequences of their rebellious choice. If you take the plague of Armageddon for example, you notice that the world is gathered together for this battle. You mean they are not gathered until the sixth plague? They are already being gathered now, aren’t they? So the circumstances that reach their climax under the sixth plague are well developed at the present time. How about the conditions on our planet? They seem to be described by the first plagues.

It almost looks like environmental decay, doesn’t it? That is well under way. Ellen White has eloquent ways of saying that “the devil imparts a deadly taint to the air.” She speaks of his actually bringing sickness on the human race and then coming as the great medical missionary to heal the sick. And they say, “Truly Christ has come.” You see how he could do that? And I see all that under the seven last plagues where God has “poured out His wrath”, which equals He has given people up to reap the natural consequences of their own rebellious choices. They do not desire His protection, which also suggests to me the reality of the protection we all enjoy right now. If we were not protected the devil would be treating us as he did Job. We would be losing everything. And it’s interesting that the devil could do anything to Job except take his life. Have we not said that will happen to the group at the end? He can do anything to them except take their lives. There is no place to hide in the end. When God ceases to protect, all hell will break loose.

And some saints will say, “Oh that is good, God is giving the wicked what they deserve.” Well, they are not ready to pass through the time of trouble because they don’t understand His wrath yet. They are the kind who would serve Him from fear and they are not ready to witness the awful destruction at the end because they’ll think that it is God doing it. There are altogether too many people who even look forward to this as the fulfillment of that precious promise, “Vengeance is mine, I will repay, says the Lord.” How many saints are looking forward to when the wicked are going to get what is coming to them? If any of that is left in us we are not safe to have around in the hereafter. That has to go. God says, “Yes, leave it to me to exercise vengeance, because they’re my children. And if you’ll let me handle them in my way I might win some. Would you mind if I did?” You say, “No, I’m counting on vengeance.” And God says, “That is why you had better leave it up to me because I might win them when I discipline

them and punish them.” It is much safer to leave the vengeance to God because they are His children too, and I might not feel that warmly toward Brother Jones at the moment. I just want plain old vengeance. And God says, “Yes, he is bad and he has treated you terribly. Would you forgive me if I won him?” We have to be willing to let Him do that.

And so God says, “Please leave all this up to me because they are all my children.” I believe in the end, this is God giving His children up because they will not let Him help them, they will not let Him protect them, and He gives them up to the awful consequences, and we don’t see God beating them up in the end. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Revelation*, recorded August, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/79MMPOGIA66> (Part 1) <http://pkp.cc/80MMPOGIA66> (Part 2)

Someday, every one of us will come face-to-face with God, whether we are saved or lost, at either the Second Coming or at the third coming. Do you think we will be afraid? Do you anticipate being afraid? What if we should be among the lost? We would look up and see Christ there in His human form. Would He be angry with us? Or will He be crying, “Why will you die? How can I give you up? How can I let you go?”

Like a physician, God is there, eager and ready to heal. But He cannot force us to be well. If we do not trust Him, if we are not willing to listen, He cannot heal the damage done. What else can God do if we have come to the place where we persistently have resisted and rejected His offers and refused to listen? If we have refused to trust, we have refused to let Him help us, what else can He do but sadly give us up, as He gave up His Son, and we will die? But even then there is no need to be afraid of God Himself.

Now, many are afraid to die because they are afraid of God. They know that when they die they will come face-to-face with some great unseen, unknown perhaps, Power. They have heard of Him vaguely perhaps. It will be an awesome thing to meet this Person called God. Would it be possible to die unafraid of God? Look at Hebrews 2:15 where the apostle speaks of “freeing those who all their lives were held in slavery by their fear of death.” (NIV)

I believe the fear of death is the fear of God, the fear of the judgment. Is it possible to know God well enough that one can die unafraid? Look at John 8:32: “You will know the truth and the truth will set you free.” (GNB)

It is the truth about God that makes it possible to die unafraid. And every patient in our hospital deserves that. If we could just take the truth to them and lead them to believe it, they could die unafraid, knowing that at the next moment of consciousness they would rise in the presence of the kind of God we so much admire. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, session 9, “There Is No Need To Be Afraid Of God” recorded March,

1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/9MMCAG>*

LV: Our question tonight, “How Soon Will the Conflict Be Over?” from what you have said, seems to be tied in very closely with the Second Coming of Christ. And what I’m wondering is, is that really the end of the conflict? Is that what you’re saying this evening? Or aren’t there some other very important events such as the millennium, the destruction of the wicked, that are part of what we might call the conflict?

AGM: That’s true. There are major events yet to come after. But the Second Coming really does mark the end of the essential conflict, because the conflict is not so much a great war in which the powers of Heaven are arrayed against the powers of earth and God will eventually move in and bring it to an end. The essential conflict is in the minds of His children, of angels and of men. And the Second Coming means it’s all over. The loyal are committed forever to loyalty and the disloyal are committed forever to their rebellious rejection. So this is the conflict that really counts.

And that has many significant implications. This is the important conflict that takes place in our minds. We’ve talked about how the most essential thing is for God to demonstrate the truth about Himself. And some will object, “Well, that doesn’t make us very important.” No, if His demonstration does not lead some of us to conviction in our minds, He’s failed. So we are not just pawns. He is trying to win us. We are very much involved in this conflict. This conflict is being fought in the minds of His own children. {Graham Maxwell. Excerpt from the audio series, Conversations About God, session 19 with Lou Venden, “How Soon Will The Conflict Be Over?” recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/19MMCAG>*

### **Further Study with Ellen White**

The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practice. {COL 314.1}

From the opening of the great controversy it has been Satan’s purpose to misrepresent God’s character and to excite rebellion against His law, and this work appears to be crowned with success. The multitudes give ear to Satan’s deceptions and set themselves against God. But amid the working of evil, God’s purposes move steadily forward to their accomplishment; to all created intelligences He is making manifest His justice and benevolence. Isaiah 51:7. {PP 338.2}

It was by deception that Satan seduced angels; thus he has in all ages carried forward his work among men, and he will continue this policy to the last. Should he openly profess to be warring against God and His law, men would beware; but he disguises himself, and mixes truth with error. The most dangerous falsehoods are those that are mingled with truth. It is thus that errors are received that captivate and ruin the soul. By this means Satan carries the world with him. But a day is coming when his triumph will be forever ended. {PP 338.3}

God's dealings with rebellion will result in fully unmasking the work that has so long been carried on under cover. The results of Satan's rule, the fruits of setting aside the divine statutes, will be laid open to the view of all created intelligences. The law of God will stand fully vindicated. It will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created. {PP 338.4}

Then it will be seen that Satan's rebellion against God has resulted in ruin to himself and to all that chose to become his subjects. He has represented that great good would result from transgression; but it will be seen that "the wages of sin is death." {PP 341.1}

Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. {GC 593.1}

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it were possible he will deceive the very elect, we must have our discernment sharpened by divine enlightenment, that we may know the Spirit that is of God, that we may not be ignorant of Satan's devices. {MR311 49.1}