

## LESSON X

### THE SECOND COMING OF CHRIST

#### *Preparation*

- Isa. 54:entire
- Rev. 10:entire
- Rev. 12:entire
- Rev. 22:entire

#### *Markers*

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|--------------------|---|
| 1. John 17:4       | 17. Ezek. 3:1-3                                 |
| 2. John 16:12,13   | 18. Dan. 12:4,5                                 |
| 3. John 14:16,17   | 19. Rev. 5:1-5                                  |
| 4. John 14:26      | 20. Rev. 20:12                                  |
| 5. Zech. 4:entire  | 21. Rev. 3:12                                   |
| 6. Rev. 11:3,4     | 22. Rev. 3:1                                    |
| 7. Micah 5:2,3     | 23. Rev. 4:5                                    |
| 8. Gen. 35:16,19   | 24. Rev. 21:22                                  |
| 9. Gen. 48:7       | 25. Micah 4:8                                   |
| 10. Jer. 23:6      | 26. Rev. 21:1-3                                 |
| 11. Jer. 33:16     | 27. Rev. 21:5,9,10,<br>12,14,16,18,21,<br>23-27 |
| 12. Matt. 13:33-35 | 28. Rev. 22:1,2                                 |
| 13. Rev. 12:entire | 29. Rev. 21:27                                  |
| 14. Rev. 10:entire | 30. Rev. 22:17                                  |
| 15. Zech. 5:1,2    |   |
| 16. Ezek. 2:9,10   |   |

## Lesson X

### THE SECOND COMING OF CHRIST

- (1) In John 17:4 Jesus said, "I have glorified thee on the earth. I have finished the work which thou gavest me to do." This is a remarkable statement. In three short years Jesus had completed his mission. His work was finished. Did this mean that all revelation was complete? Not at all.
- (2) In John 16:12 he said, "I have yet many things to say unto you, but ye cannot bear them now." It is evident that he had completed his work, yet there was more to be said. Therefore revelation was not yet complete. There must remain a further revelation. In John 16:13 he said, "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." It is evident that a further revelation would come which would guide to all truth, i.e., it would complete revelation and leave nothing unrevealed.
- (3) In John 14:16,17 Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth." It is indicated that Jesus was one comforter, but that another comforter would come which would remain forever and would complete all revelation. The coming of Jesus and his presentation of the truth was the first coming of Christ. The arrival of the second comforter was to be the second coming of Christ. We shall now inquire into the details of this second coming as revealed by the Bible.
- (4) (See also John 14:26.)

(5) Following the capture of Judah by Babylonia in 586 B.C. the Hebrews were taken to Babylon. In 536 B.C. the Persians captured Babylonia. Later Zerubabel (born in Babel) was permitted to return in 520 B.C. to rebuild the temple at Jerusalem. It was after this in 440 B.C. that Nehemiah was allowed to return and rebuild the walls of Jerusalem. In Zechariah 4 we read of the vision at the time of Zerubabel concerning a golden candlestick with a bowl on the top surrounded by seven lamps and seven pipes that feed the lamps. On either side are two olive trees through which two pipes empty the golden oil out of themselves.

Gold is a symbol of God and the golden oil is the truth which comes from God. The lamps illuminate the truth and the pipes give it forth. There being seven, we find that the truth is completely illuminated and completely expressed. How is this accomplished? By the two olive trees which we are told are the two anointed ones that stand by the Lord of the whole earth. When both have done their work, the truth will have been completely revealed, completely expressed and completely illuminated.

(6) In Rev. 11:3,4 we read, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth."

It is obvious that Jesus was the first witness or olive tree and that he received power from God. In like manner, there is to be a second witness or olive tree clothed with power who will be the second comforter.

(7) In Micah 5:2,3 we learn more of the two witnesses. Recall that Micah lived long before Jesus. We read, "But  
(8) thou Bethlehem Ephratah, (i.e., Bethlehem-judah) (Gen.  
(9) 35:16-19; 48:7) though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me

that is to be ruler in Israel; whose goings forth have been from old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." We learn from this that the second witness will be a woman. She is the Comforter of which Jesus speaks. We also learn that following her revelation the remnant, or those who have been lost, will return.

- (10) Jeremiah also foresaw the two witnesses and that one was to be a man and the other a woman. In Jer. 23:6 we read, "In his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." In Jer. 33:16 we read, "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness."

Let us recall that God was revealed to Abraham as El Shaddai, or Almighty, and that El means the strong one and shad means breast, hence the thought of Father and Mother. As Jesus demonstrated God to be Father, so it would be fitting for a woman to reveal the Motherhood of God.

- (12) In Matt. 13:33-35 Jesus tells us that the woman will take things of the kingdom of heaven and hide them in three measures of meal until the whole is leavened. He also says that this woman has been kept secret from the foundation of the world.
- (13) In Rev. 12 Jesus tells us there appeared a great wonder or sign in heaven and this wonder was the woman who was to bring forth a man child which was to rule all nations. As Jesus' presentation of truth constituted the first coming of Christ, so the woman's presentation of her child was to constitute the second coming of Christ.
- (14) How was this truth to be presented? In Rev. 10 after the sixth angel has sounded, there appears another mighty angel come down from heaven. This is the same woman

that appeared in heaven in chapter 12. The angel has in his hand a little book open. Then we are told that the seventh angel will sound and the mystery of God will be finished. This book was foreseen by other prophets, but was closed.

(15) After Zechariah saw the vision of the two olive trees,  
(16) or the two witnesses, he saw a flying roll (scroll) (Zech.  
(17) 5:1,2). Ezekiel saw a roll of a book and the effect of eating  
(18) it was the same as described later in Rev. 10:9,10 (Ezek.  
(19) 2:9-10; 3:1-3). The book was revealed to Daniel and he  
was commanded to seal it (Dan. 12:4,5). The sealed book  
is then seen in Revelation 5:1-5 where Jesus explains that  
no man can open it. If no man can open it, then a woman  
must open it, and this is the woman described by Jesus  
in Revelation, chapters 10 and 12, the second witness,  
the second coming of Christ, who will bring the  
Comforter.

(20) In Revelation 20:12 we read, "And I saw the dead,  
small and great, stand before God; and the books were  
opened; and another book was opened, which is the book  
of life: and the dead were judged out of those things  
which were written in the books, according to their  
works." We learn several things from the foregoing. First,  
the dead come eventually to stand before God, so they are  
not dead. Second, the books were opened. "The books"  
refers to the Bible, which means just that and consists  
of many books or scrolls. Third, another book is opened.  
This must be the book seen by the prophets, sealed by  
Daniel, and opened or written by the woman God-  
crowned. Fourth, judgment is according to whether one's  
works are in accord with the statements contained in the  
Bible and the little book. (Other references to the Book  
of Life, Rev. 3:5; 21:27; 22:19.)

What does the Bible tell of the time for the second  
coming of Christ? Jesus said (Matt. 24:37), "But as the  
days of Noe were, so shall also the coming of the Son

of man be." Noah lived 950 years hence it would be at least that long after the time of Jesus.

Daniel explains (Dan. 9:26) that it will be sixty-two year weeks after the Messiah when the city is destroyed. This is 434 years plus 33 years for the age of Jesus giving a date 467 A.D. The fall of Rome is set at 476 A.D., to which this may refer. Daniel says (Dan. 12:11,12) that one is blessed who waits 1335 days. If he means years, then an approximate date is 476 plus 1335 or 1811 A.D.

Peter tells us that "one day is with the Lord as a thousand years" (II Peter 3:8). As there were seven days of creation, mortal existence is supposed to extend over seven days or seven thousand years. In Revelation seven angels blow seven trumpets, one angel every thousand years. It is following the sounding of the sixth angel that the little book and the woman God-crowned appear. A recent computation puts Adam at 4157 B.C. If we add to this six thousand years we arrive at 1843 A.D.

Let us summarize what we have learned from the Bible about the second coming of Christ.

1. The second coming is another Comforter—Jesus' coming being the first.
2. The Comforter will bring to remembrance everything Jesus said.
3. The second coming will complete the revelation of Truth.
4. The second revelator will be the second anointed one standing by the Lord of the whole earth.
5. The second revelator will be the second witness.
6. The second revelator is symbolized as the second olive tree and the second candlestick.
7. The second revelator will be a woman.
8. As Jesus demonstrated the Fatherhood of God, it would be natural for a woman to demonstrate the Motherhood of God.

9. The woman will insert the heavenly truths in world thought to leaven it.
10. The facts about this woman have been kept secret from the foundation of the world.
11. The child or truth that the woman will bring forth will rule all nations.
12. The truth will appear in the form of a book.
13. The book was sealed and seen only as a vision but could not be read until the woman opened or wrote it.
14. The Bible and the Book of Life are in heaven.
15. Man is judged out of the books.
16. The Book of Life is not the Bible rewritten, but a further revelation completing all revelation.

(21) In Rev. 3:12 we read, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

(22) From the foregoing we learn that in the latter days a new name will be revealed for God. Since the Book of Life will complete the revelation of God this new name will be found there. As six names for God were revealed in the Bible, the new name will be the seventh. Seven was a symbol of completeness to the ancients and this is in accord with other statements in Revelation concerning the seven Spirits of God and the seven stars (Rev. 3:1) and the seven lamps of fire burning before the throne (Rev. 4:5).

(23) Not only will a new name for God be revealed, but a new name will be given to his followers. This is appropriate, for the transformation affected by the book will be so radical as to require a new name. The Bible was the work of many prophets. The Book of Life will be

the work of one woman, yet it will be found in heaven with the Bible.

The Jewish Church was based on the revelation of God as far as it went at the time of the Church's formation. To Moses were revealed five of the names for God. The church before the time of Jesus must of necessity have been founded on an incomplete knowledge of God. Its foundation was incomplete, and hence the church could not be the final church unless it accepted the further revelations when they appeared. It did not do so.

Jesus revealed the sixth name for God. He founded a church, but not a church organization, as that was not his function. He knew that the founding of a permanent church organization must await the completion of revelation. His followers founded a new church organization as the Church of Judah refused to accept the new revelation of God as Love. The new church became the Christian Church. This church was based on the knowledge revealed by the six names for God. Unless this church is prepared to accept the final revelation in the Book of Life, it cannot be the final church.

(24) After the Book of Life appears, the completeness of God will have been revealed and then and only then will the complete foundation for the church have been laid. Hence only the woman can build the final church, which should remain until the New Jerusalem appears in which there is no temple, "for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

(25) In Micah we read, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8).



(26) We learn in Revelation that John saw a new heaven and a new earth and that the former had passed away (Rev. 21:1). We are thus led to expect that when God is found supreme the present heaven and earth will be replaced by a new heaven and earth which will be permanent. The sea also will disappear.

(24) The new heavenly city is called New Jerusalem and is symbolized by a bride adorned for her husband (Rev. 21:2). We are told that the tabernacle or church of God is with men and that he will dwell with them (Rev. 21:3). This being the case, no material church where God may be thought to be especially present will be needed, as he will be seen to be everywhere. The Lord God Almighty (El shaddai, Father-Mother God) and the Lamb will be the temple of it (Rev. 21:22).

(27) In this New Jerusalem there will be neither suffering, nor pain, nor sorrow, nor death (Rev. 21:5). Everything will be made anew.

The New Jerusalem is the bride, the Lamb's wife. It is holy and has descended out of heaven from God (Rev. 21:9,10).

The city has twelve gates representing the twelve tribes of Israel and twelve foundations representing the twelve apostles of the Lamb (Rev. 21:12-14). The breadth, length and height are equal (Rev. 21:16). Everything is square, upright and honest in it. The city was of pure gold (Rev. 21:18-21). Gold is a symbol of God, thus God is found throughout the city. The gold was clear like glass. Nothing in the city is hidden, for there is nothing to hide since all is good.

The city has no sun or moon because God and the Lamb light it. Those who are saved walk in this light. Because of this eternal light, there is no night, and the gates are always open for the entrance of those who have

reached its purity and thus are found written in the Book of Life (Rev. 21:23-27).

(28) In the city there is a pure river of water of life coming from the throne of God and the Lamb. On either side is the tree of life. These are the two olive trees and the two candlesticks standing by the God of the earth. The leaves of the trees are for the healing of the nations. The leaves of the first tree are the pages containing the truths of the Bible, throughout which the coming of Christ is foreseen in the Old Testament and seen in the flesh in the New. The leaves of the second tree are the pages of the Book of Life brought by the woman and containing the truths for the healing of the nations (Rev. 22:1,2).

(29) Following the statement that none can enter the heavenly kingdom except those written in the Book of Life (Rev. 21:27) we read (Rev. 22:17), "And the Spirit and the bride say, Come and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Thus Spirit and the Woman call to all to drink of the heavenly truths in the Book of Life and thus enter the kingdom.