

1. Jesus' first coming was in humility to save; His second will be in glory to judge and reign.

- He came as the **Lamb**; He's coming as the **Lion** (Jn 1:29; Rev 5:5).
- He came riding a **donkey**; He's coming on a **white horse** (Zech 9:9; Mt 21:5; Rev 19:11).
- He came as a **humble Servant**; He's coming as **Sovereign King** (Phil 2:7–11; Rev 19:16).
- He came in **suffering**; He's coming in **glory** (Is 53; Lk 24:26; Mt 24:30).
- He came to a **manger**; He's coming to a **throne** (Lk 2:7; Rev 20:11; 3:21).
- He was seen by **few**; He'll be seen by **every eye** (Lk 2:15–20; Rev 1:7; Mt 24:30).
- He came to **save**; He's coming to **judge and reward** (Lk 19:10; Jn 3:17; Acts 17:31; 2 Tim 4:1; Rev 22:12).
- He wore a **crown of thorns**; He will wear **many diadems** (Jn 19:2; Rev 19:12).
- He stood **silent** before accusers; He'll come with a **shout and a trumpet** (Is 53:7; Mt 26:63; 1 Thes 4:16; Mt 24:31).
- He **wept over Jerusalem**; He will **reign in Jerusalem** (Lk 19:4; Zech 14:4, 9).
- His **hands were pierced**; He will rule with a **rod of iron** (Jn 20:27; Rev 19:15; Ps 2:9).
- He came in **weakness**; He's coming in **power** (2 Cor 13:4; Lk 21:27).
- He came as a **seed** that fell into the ground; He's coming to **harvest** the earth (Jn 12:24; Mt 13:39; Rev 14:15).
- He came largely in **obscurity**; He's coming with **angels and saints** (Lk 2:7; 2 Thes 1:7; Jud 14; Rev 19:14).
- He offered **mercy**; He will execute **justice** (Heb 4:16; Jn 1:17 / Rev 19:11; Is 61:2).
- He was **rejected by men**; He will be **confessed by all** (1 Pet 2:4; Jn 1:11; Phil 2:10–11).
- He carried a **cross**; He will carry a **sword** (Jn 19:17; Rev 19:15).
- He came as the **Word made flesh**; He's coming as **Faithful and True, the Word of God** (John 1:14; Rev 19:11–13).
- He **cut the New Covenant**; He will **consummate the Kingdom** (Lk 22:20; Rev 11:15).
- He **washed feet**; He will **tread the winepress** (Jn 13:5; Rev 19:15).
- He prayed, "**Father, forgive**"; He will bring **vengeance on His adversaries** (Lk 23:34; 2 Thes 1:7–8; Is 63:1–6).
- His glory was **veiled**; His glory will be **revealed** (Phil 2:7; Heb 2:9; 2 Thes 1:7–10).

2. Jesus' return will be preceded by many signs, and one unmistakable sign will mark it; His public appearing in the sky.

For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. Matthew 24:27

Immediately after the tribulation of those days, the sun will be darkened, the moon will not give its light, and the stars will fall from heaven. Then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn as they see Him coming on the clouds with power and great glory. Matthew 24:29-30

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. Revelation 1:7

10 Signs of the End Times:

- Rise of False Messiahs and False Religions (Mt 24:4–5, 11, 23–24; Mark 13:6, 22; Lk 21:8; 1 Jn 2:18; 2 Pet 2:1; Deut 13:1–5)
- Wars In The World (Mt 24:6–7; Mark 13:7–8; Lk 21:9–10; Rev 6:3–4)
- Increase in Hunger (Famine) (Mt 24:7; Mark 13:8; Lk 21:11; Rev 6:5–6)





- Earthquakes (Mt 24:7; Mark 13:8; Lk 21:11; Rev 6:12; 11:13; 16:18)
- Incurable Sicknesses & Pandemics (Pestilences) (Lk 21:11; Rev 6:8; Ez 14:21)
- Persecution of Christians (Mt 24:9–10; Mark 13:9–13; Lk 21:12–17; Jn 16:2; Rev 6:9–11; 13:7)
- Huge Surge of Wickedness (Lawlessness) (Mt 24:12; 2 Tim 3:1–5; 2 Thess 2:3–12; Is 5:20)
- Love of believers grows cold (Mt 24:12–13)
- World evangelism (Mt 24:14; Mark 13:10; Rev 14:6–7; Mt 28:19–20)
- Israel in the Land (Regathering & Restoration) (Ez 36:24; 37:21–22; Is 11:11–12; Jer 30:3; Amos 9:14–15; Lk 21:24; Rom 11:25–27)

11 Facts about Jesus' Second Coming

- Seen by all; sign in heaven, like lightning (Dan 7:13–14; Zech 12:10; Mt 24:27,30; Rev 1:7)
- After the tribulation (Dan 12:1; Mt 24:29)
- Coming on the clouds with power and glory (Dan 7:13–14; Mt 24:30; Mark 13:26; Lk 21:27)
- Trumpet sounds; angels gather His people (Is 27:13; Mt 24:31; 1 Thess 4:16)
- Resurrection of the dead and transformation of the living (Dan 12:2; 1 Cor 15:51–52; 1 Thess 4:16–17; Jn 5:28–29)
- Mount of Olives event; the mountain splits (Zech 14:4; Acts 1:11–12)
- The LORD defends Israel; invading nations defeated (Zech 12:9; 14:3; Rev 19:11–21)
- Jerusalem rescued; living waters; King reigns (Zech 14:8–9,16–17; Is 2:2–4; Mic 4:1–3; Rev 11:15; 20:1–6; 22:1–3)
- Nations judged (Valley of Jehoshaphat) (Joel 3:2,12; Mt 25:31–32; Rev 20:11–15)
- Gog–Magog coalition destroyed (Ez 38–39; Rev 19:17–21; 20:7–9)
- Global mourning and repentance (Zech 12:10–11; Mt 24:30; Rev 1:7)

3. The coming of the Lord and our gathering to Him is the same event and it will not be in secret.

The prophets provide the backdrop for Jesus' and Paul's language about a public appearing, the trumpet, and the ingathering:

- God summons His people home "with a great trumpet" and brings them back from the nations (Is 27:13; 11:11–12; Deut 30:3–4; Jer 31:8–10; Ez 36:24; 37:21–22)
- While the Son of Man comes with the clouds to receive everlasting dominion (Dan 7:13–14).
- Jesus and Paul echo this prophetic pattern when they speak of the trumpet, the gathering of the elect, and the visible arrival (Mt 24:29–31; 1 Thess 4:15–17; 1 Cor 15:51–52).

Isaiah 60:8–9 The text pictures the swift, massive return of exiles ("like clouds... like doves") and then names ships of Tarshish bringing them. It's ingathering imagery, not a statement that people ride literal clouds.

Jesus places one public appearing, after the tribulation, with trumpet and gathering of the elect; the same markers Paul uses for the rapture (Mt 24:29–31)

Coming of the Lord and our gathering to Him is one event.

- Paul explicitly ties "our gathering to Him" to the coming (parousia) that also brings judgment on the lawless one; one unified arrival.

The church will escort Christ, not escape with Christ.

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout... and the dead in Christ will rise first. Then we who are alive... shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 1 Thessalonians 4:15–17



- Paul describes the coming (parousia) with the trumpet, resurrection, and gathering to Christ; matching Jesus' sequence and signals.
- **Parousia** is when an important personage was coming to a city (in a parousia), a delegation from the city would go out to "meet" him and then escort him on his way into the city.
- **In the air.** If Satan is called "prince of the power of the air," then meeting Jesus "in the air" (1 Thess 4:17) signals Christ's public rule even over that realm. The rapture/meeting is part of Jesus' open triumph over hostile powers; not a hidden departure.

The rapture of the church is a mystery but not a secret.

Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet... and the dead will be raised incorruptible, and we shall be changed. 1 Corinthians 15:51–52

- The resurrection/rapture happens "at His coming" and "at the last trumpet," the same timing/signs as Matt 24 and 1 Thess 4.
- A trumpet never whispers. It blasts loudly.

"One taken, one left" warns of judgment at His public appearing.

Then two men will be in the field: one will be taken and the other left. Two women will be grinding at the mill: one will be taken and the other left. Matthew 24:40–41

- In context (Mt 24:37–39), as in Noah's day the flood "took them all away"; the "taken" are swept away in judgment; the "left" remain.
- Luke 17:34–37 is the parallel and adds Jesus' line about vultures gathering; explicit judgment imagery.
- The emphasis is sudden, public separation at His coming.

4. Jesus will not return until the great falling away and the man of lawlessness are revealed.

The NT calls us to constant readiness, but it also names precursor events before the Lord's return.

You too, be patient and stand firm, because the Lord's coming is near. James 5:8

Therefore keep watch, because you do not know on what day your Lord will come. Matthew 24:42

- These verses teach watchfulness, not that nothing must happen first.

According to Paul, the apostasy and the unveiling of the lawless one are prerequisites; therefore our gathering and the Day are tied to a known sequence, not a signless surprise.

Now we request you, brethren, regarding the coming of our Lord Jesus Christ and our gathering to Him, that you not be quickly shaken or disturbed... Let no one deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed... displaying himself as being God. 2 Thessalonians 2:1–4

While the Jewish feasts aren't random; they outline God's redemptive plan; we must not get carried away setting dates for Jesus' second coming.

Rosh Hashanah (Feast of Trumpets): This year it begins at sundown Monday, Sept 22, 2025 and concludes at nightfall Wednesday, Sept 24, 2025.

The Feasts as a Prophetic Picture of Redemption:

- Passover — Points to Christ's sacrifice on the cross (1 Cor 5:7).
- Unleavened Bread — Christ's sinless body in the grave (1 Cor 5:7–8; Luke 23:50–56).
- Firstfruits — Resurrection of Jesus (1 Cor 15:20–23).
- Pentecost — Outpouring of the Spirit and the birth of the Church (Acts 2).
- Trumpets (Rosh Hashanah) — Foreshadows God's future call and judgment (1 Thess 4:16; 1 Cor 15:52).



- Day of Atonement (Yom Kippur) — Anticipates Israel's repentance and cleansing (Lev 16; Zech 12:10–13:1).
- Tabernacles (Sukkot) — Points to God dwelling with His people forever (Zech 14:16; Rev 21:3).

These feasts point us to Jesus, but since our "rapture" and the Second Coming are one public event (2 Thess 2:1; 1 Thess 4:15–17), and the Day won't come until the apostasy and the man of lawlessness ("son of perdition") are revealed (2 Thess 2:3–4), and no one knows the day or hour (Mt 24:36), date-setting directly contradicts Jesus' words.

5. Jesus' coming is not the end; it is the beginning of God's renewed rule.

The Prophetic Promise (OT): The King and His Kingdom

- Messiah reigns from Zion over the nations (Is 2:2–4; Mic 4:1–3; Ps 2; Ps 72; Is 9:6–7; 11:1–10; Zech 14:9, 16–17).
- Resurrection and final judgment (Dan 12:2; Isa 26:19; Is 66:24).
- New heavens and new earth (Is 65:17; 66:22).

The Kingdom Roadmap (NT): Return, Reign, Revolt, Reckoning, and Renewal.

- Reign: Jesus rules on earth for a thousand years (Rev 20:4, 6); ordinary life continues under Messiah's justice; homes, vineyards, families, long lifespans, nations worship yearly (Is 65:20–23; Mic 4:3–4; Zech 14:16–19; Is 2:2–4; Ez 47:12).
- Revolt: After the thousand years, Satan is released for a final uprising (Rev 20:7–10).
- Reckoning: Great White Throne - final judgment; the rest of the dead are raised (Rev 20:5, 11–13, 15).
- Renewal: New heavens and new earth (Rev 21:1, 5; 2 Pet 3:13).

Jesus' coming doesn't close the story; it opens the Kingdom. From promise to fulfillment, from His return to the world made new.

Heaven is real, but it's not the final home of the redeemed. Our eternal destination is the new earth under King Jesus.

- Now (when believers die): We go to be with Christ (Phil 1:23; 2 Cor 5:8).
- Forever (after His return): God brings the resurrection, final judgment, and the new heavens and new earth; our permanent home (Rev 21:1–4; 2 Pet 3:13).

Why the New Earth?

- Promised inheritance: "The meek... inherit the earth" (Mt 5:5); "the righteous shall dwell in the land forever" (Ps 37:29).
- Royal vocation: We will reign on the earth with the Lamb (Rev 5:9–10).
- Moral reversal: The wicked are cut off from the land; they will not remain (Prov 2:22; 10:30).
- OT backdrop affirms creation's permanence in God's plan (Ps 104:5; Eccl 1:4).

What Eternity is like

- Resurrected people
- In resurrected bodies
- On a resurrected earth
- With our resurrected Savior (1 Cor 15; Rev 21:3)

The Bible doesn't end with man going up to God; it ends with God coming down to dwell with man. (Rev 21:2–3)