

## THE RETURN OF THE KING

1. What longing desire is in the heart of the Saviour? John 17:24.
2. Before He left the earth, what promise did He make concerning His return? Why did He go away? When will He come back? For what special purpose? John 14:1-3.
3. Will His appearing be visible to all? Rev. 1:7; Matt. 24:27. Note 1.
4. Describe the manner of His return. Acts 1:9-11
5. With how much glory will the event be attended? Luke 9:26.
6. What view of His coming did the prophet have on Patmos? Rev. 19:11. Note 2.
7. Describe the King. How does He judge and make war? Verse 12. What did He have upon His head?
8. With what was He clothed? What is His name called? Verse 13.
9. What name is on His vesture? Verse 16. Note 3.
10. Who comes with Him? Verse 14. Note 4.

# LESSON 10

May 30 – June 5, 2021

11. With what are the nations smitten? Rev. 19:15.
12. What terrible scene is described in Rev. 19:17, 18? See also Eze. 39:17-20. Note 5.
13. What will be the attitude of the kings of earth toward the King of kings when He comes? Rev. 19:19.
14. What is done with the apostate powers of the earth? Verse 20.
15. Will all the wicked be slain? Verse 21; Jer. 4:23-25. Note 6.

## NOTES

1. By means of a partial resurrection, some of the righteous, and some of the wicked who are dead, will be raised to witness the Saviour's return. Some of the principal actors in His crucifixion will be brought forth to witness His triumphant return. The Saviour, in the hour of His humiliation, told the wicked Caiaphas that he would be one of this number. Matt. 26:64. "All who have died in faith under the Third Angel's Message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law." — *Great Controversy*.

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2. Note the similarity of the figure used to describe the coming of the Saviour, and that used in chapter 6:2, to represent the Gospel as it went forth in its purity, "conquering and to conquer." The Author of the Gospel now rides forth as a conqueror, to put down the rule of that temporary monarch, sin, that for a time ruled in His kingdom, and to gather His loyal subjects to Himself.

3. It would be no particular exaltation to be simply the King over the wicked kings of the earth. But just as Adam would have been the king of this earth had he never sinned, so in every loyal world there is a king. But Christ is King of kings. He is King over all the kingdoms throughout His universal domain.

4. Picture in your mind, if you are able, the glory of that hour when a hundred millions, and thousands of thousands more of shining angels, cherubim and seraphim, attend the Saviour as He comes in the forthshining of His own glory, and all the glory of His Father. It is indeed a "glorious appearing."

5. Another "supper" is here spoken of. But note the contrast. At the marriage supper of the Lamb, the redeemed sit down at a beautiful table, laden with the viands of heaven and served by the King of the place. But at this "supper of the great God," kings, captains, and mighty men of earth, are themselves food for the vultures of heaven.

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6. Another "remnant" is here spoken of, not of the righteous, but of the wicked. Note the contrast between the "remnant" of Israel and the "remnant" of sin. One stands victorious on the sea of glass; the other is slain with the sword which proceeds out of the mouth of the Lord. Two vines (John 15:1, 2; Rev. 14:18), two suppers (Rev. 19:9, 17, 18), two resurrections (Chap. 20 :4-6), and two remnants (Rev. 12:17; 19:21), are brought to view in these studies. "Choose you this day whom ye will serve."