



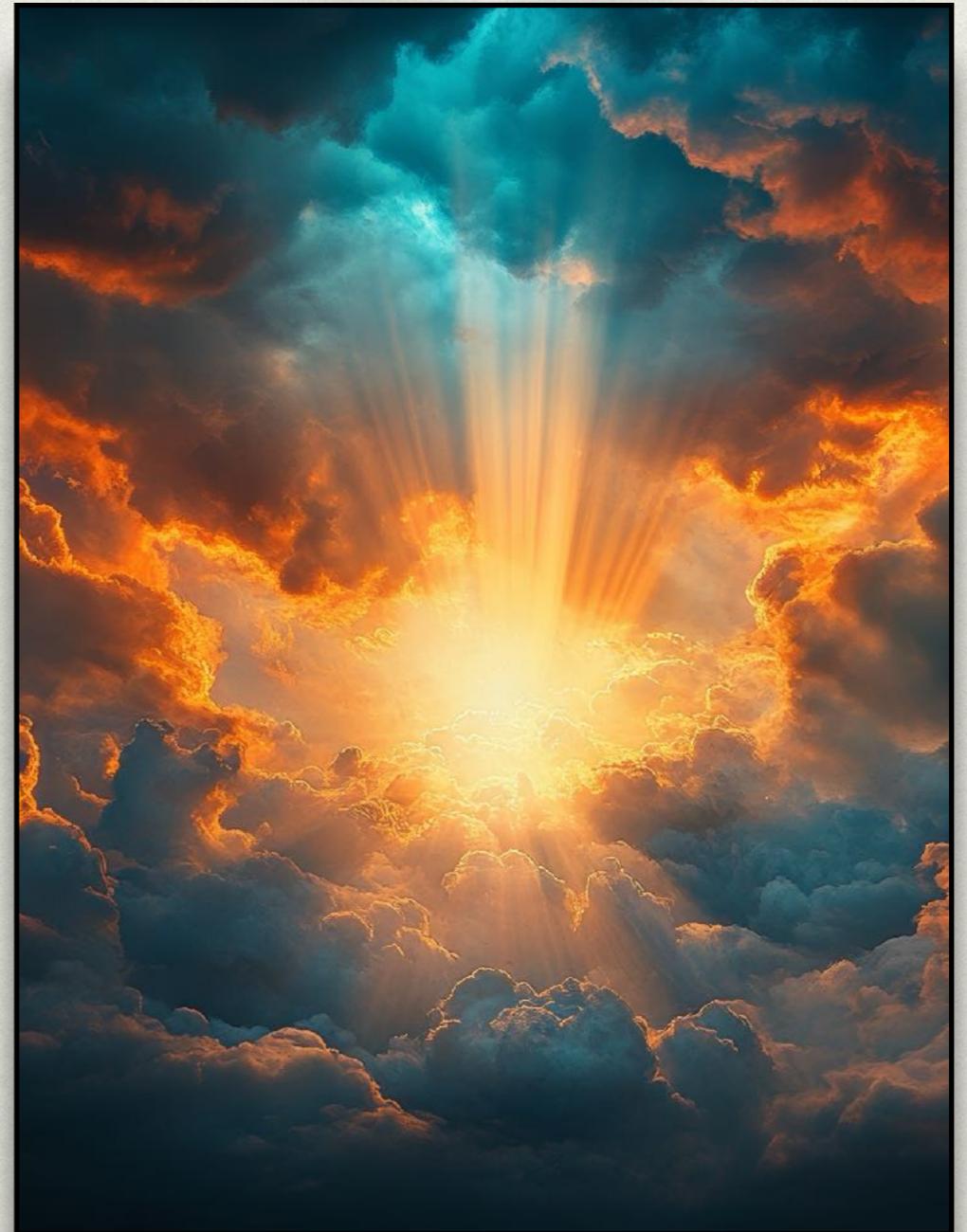
When shall these things be?

THE GREAT PROMISE AND HOPE OF THE SECOND  
COMING OF JESUS

*Lesson 21—Mark 13, Matthew 24, Luke 21*

# QUESTIONS ASKED— MATTHEW 24

- When shall these things be?
- What shall be the sign of thy coming?
- And of the end of the world?
- Jesus' answer—Take heed that no man deceive you.



And I beheld when he had opened the sixth seal, and, lo, there was a great **earthquake**; and the **sun** became black as sackcloth of hair, and the **moon** became as blood; And the **stars** of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the **heaven** departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? (Revelation 6:12–17)

In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the **destruction of Jerusalem**, the great tribulation of the church under the **pagan and papal persecutions**, the **darkening of the sun and moon**, and the **falling of the stars**. (*GC 393.2*)

Said Jesus: “There shall be signs in the sun, and in the moon, and in the stars.” Luke 21:25. “The **sun** shall be darkened, and the moon shall not give her light, and the **stars** of heaven shall fall, and the **powers** that are in heaven shall be shaken. **And then** shall they see the Son of man coming in the clouds with great power and glory.” Mark 13:24–26. The revelator thus describes **the first of the signs to precede the second advent**: “There was a great **earthquake**; and the sun became black as sackcloth of hair, and the moon became as blood.” Revelation 6:12. (*GC 304.1*)

These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy [of Revelation 6:12] there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of **Lisbon [11-1-1755]**, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction. (*GC 304.2*)

Twenty-five years later appeared the next sign mentioned in the prophecy—the **darkening of the sun and moon**. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: “In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.” Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the **19th of May, 1780**, this prophecy was fulfilled.

(GC 306.1)

In 1833 [11-13-1833], two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: "The **stars** shall fall from heaven." Matthew 24:29. And John in the Revelation declared, as he beheld in vision **the scenes that should herald the day of God**: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. (*GC 333.1*)

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and **the powers of the heavens shall be shaken:**

(Matthew 24:30)

And the stars of heaven shall fall, and the **powers** that are in heaven shall be shaken. (Mark 13:25)

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the **powers** of heaven shall be shaken. (Luke 21:26)

December 16, 1848, the Lord gave me a view of **the shaking of the powers of the heavens**. I saw that when the Lord said “heaven,” in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said “earth” He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at **the voice of God**. Then **the sun, moon, and stars will be moved out of their places**. They will not pass away, but be shaken by the voice of God. (*EW* 41.1)

Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, **then the voice of God** will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations.

*(EW 41.2)*

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes **the voice of God** like the sound of many waters, saying: "It is done."

Revelation 16:17. (*GC 636.2*)

**That voice shakes the heavens and the earth.** There is a mighty earthquake, “such as was not since men were upon the earth, so mighty an earthquake, and so great.” **Verses 17, 18 [of Revelation 16].** 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. (*GC 636.3*)

- ***The powers of the heavens.*** That is, the sun, moon, and stars. The shaking of the “powers of the heavens” does not refer to the phenomena described in the earlier part of the verse, but to a time yet future when the heavenly bodies “will be moved out of their places ... shaken by the voice of God.” This will take place when His voice shakes “this earth also” (*EW* 41), at the opening of the seventh plague (Rev. 16:17–20). (*SDA BC* on Luke 21:26.)
- The latter part of the verse gives as the climactic reason for men’s hearts failing them for fear, the shaking of “the powers of heaven.” The scene here depicted takes place under the seventh plague (*EW* 41; *GC* 636). Upon this scene “the wicked look with terror and amazement” (*GC* 636), calling for the mountains and the rocks to fall upon them (Rev. 6:14–17). (*Ibid.*)

In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came **the voice of God** like many waters, **which shook the heavens and the earth**. The sky opened and shut and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. (*EW 34.1*)

Now in regard to the coming of the Son of Man. This will not take place until after the mighty **earthquake** shakes the earth. After the people have heard **the voice of God** they are in despair and trouble such as never was since there was a nation, and in this **the people of God will suffer affliction**. The clouds of heaven will clash, and there will be darkness. Then that voice comes from heaven and the clouds begin to roll back like a scroll, and there is the bright, clear sign of the Son of Man. The children of God know what that cloud means. (4LtMs, Ms 81, 1886, par. 4)

Revelation 16:17–18, 21: And the seventh angel poured out his vial into the air; and there came **a great voice** out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was **a great earthquake**, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. . . . And there fell upon men a great **hail** out of heaven,

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.” Great **hailstones**, every one “about the weight of a talent,” are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world’s great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God’s people, who have been held in bondage for their faith, are set free. (*GC 636.3*)

***A talent.*** Various estimated as weighing from about 58 to 80 lbs. (128 to 176 kg.)



## Highest Mortality Hailstorm

The storm occurring near Moradabad; India; on 30 April; 1888. This hail event is said to have killed as many as 246 people with hailstones as large as 'goose eggs and oranges' and cricket balls.

. . . Early sources to the event confirm a high fatality value for the Moradabad; India; event. . . . At Moradabad 150 deaths are reported; caused chiefly by hailstones ... In Lower Bengal; at Rayebati; 2000 huts were destroyed; while 20 persons were reported to have been killed and 200 severely injured.” (World Meteorological Organization, [https://wmo.int/asu-map?](https://wmo.int/asu-map?map=Mort_076)

[map=Mort\\_076](https://wmo.int/asu-map?map=Mort_076))

An eye witness reported: "A terrific storm of hail followed; breaking all the windows and glass doors. The verandas were blown away by the wind. A great portion of the roof fell in; and the massive pucca portico was blown down. The walls shook. It was nearly dark outside; and hail-stones of an enormous size were dashed down with a force which I have never seen anything to equal. As soon as the storm abated I went out ... There was also long ridges of hail on the higher ground (of the race-course) one or two feet or more in depth ... There is not a single house in the civil station which did not sustain the most serious injury ... the really destructive hail seems to have been confined to a very small area; about six or seven miles around Moradabad.

“Two hundred and thirty deaths in all have been reported up to the present time. The total number may be safely put as under two hundred and fifty. The majority of the deaths were caused by the hail. Men caught in the open and without shelter were simply pounded to death by the hail. Fourteen bodies were found in the race-course ... Most of the deaths were on the bare and level plains round the station; where people were caught unawares. More than one marriage party were caught by the storm near the banks of the river; and were annihilated. No Europeans were killed. The police report that 1600 head of cattle; sheep; and goats were killed.” (Ibid.)

- 1890s— TS 82, H 50, MH 15
- 1990s—TC 133, TS 110, H 64, MH 25
- 2000s—TC 173, TS 153, H 74, MH 36
- 2010s—TC 166, TS 155, H 72, MH 30
- 2020s—TC 120, TS 116, H 52, MH 25

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# LUKE 21:8–32

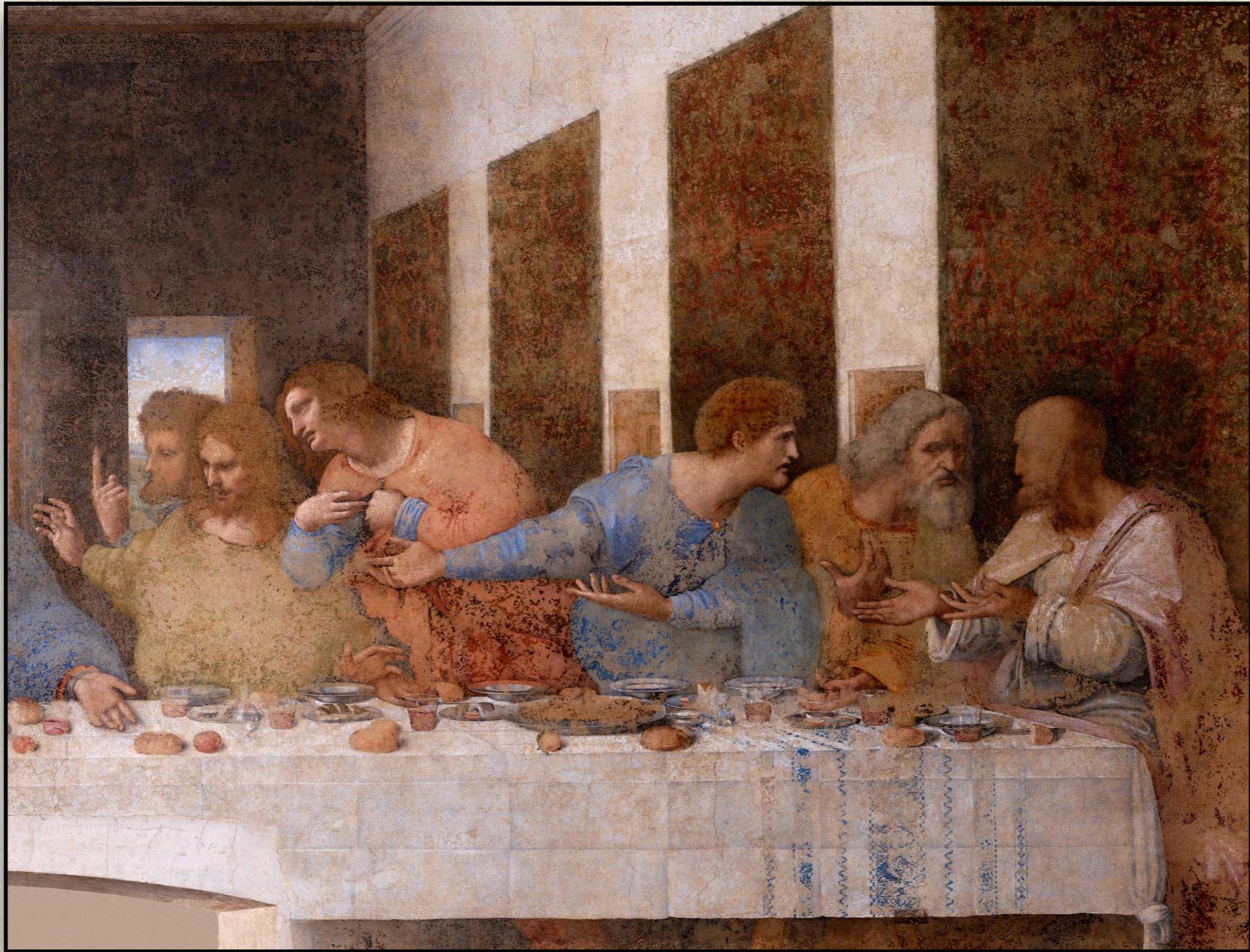
- Be not deceived—many shall come in my name; wars and commotions; nation rise against nation; great earthquakes; famines; pestilences; fearful sights; persecute you; betrayed by parents; Jerusalem compassed with armies; signs in sun, moon, stars; powers of heaven shaken.
- In the twenty-first chapter of Luke Christ foretold what was to come upon Jerusalem, and with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. (*CW* 23.3)

The season of **distress and anguish** before us will require a faith that can endure **weariness, delay, and hunger**—a faith that will not faint though severely tried. (*GC 621.2*)

Although the apostles were miraculously delivered from prison, **they were not safe from** examination and punishment. Christ had said when He was with them, “Take heed to yourselves: for they shall deliver you up to councils.” Mark 13:9. By sending an angel to deliver them, God had given them a token of His love and an assurance of His presence. It was now their part to suffer for the sake of the One whose gospel they were preaching. (AA 81.3)

- Matthew 24:34; Mark 13:30; Luke 21:32 (Verily I say unto you, This generation shall not pass away, till all be fulfilled.)
- At the close of the great papal persecution, Christ declared, the **sun** should be darkened, and the **moon** should not give her light. Next, the **stars** should fall from heaven. And He says, “Learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors.” Matthew 24:32, 33, margin. (*DA 632.1*)
- Matthew, Mark, Luke—powers of heaven; Luke—times of the Gentiles be fulfilled and distress of nations, perplexity, sea and waves roaring
- Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, “This generation shall not pass, till all these things be fulfilled.” These signs have appeared. Now we know of a surety that the Lord’s coming is at hand. “Heaven and earth shall pass away,” He says, “but My words shall not pass away.” (*DA 632.2*)

- Lisbon earthquake (11-1-1755, Revelation 6:12)
- Dark day (May 19, 1780, Revelation 6:12)
- Falling of the stars (11-13-1833, Revelation 6:12)
- Powers of heaven shaken
- Times of the Gentiles be fulfilled



# THE BOOK OF MARK

*Lesson 22—Mark 14:1–26; Matthew 26:1–30; Luke 22:1–38*

*The Last Supper*

. . . the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. (1 Corinthians 11:23–25)

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. (*DA 652.2*)

And he said unto them, With desire I have desired to eat this passover with you before I suffer: (Luke 22:15)

Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the “Lamb without blemish and without spot.” 1 Peter 1:19. (*DA* 653.2)

Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, “This do in remembrance of Me.” And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts. (*DA* 653.4)

Amid the confusion of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the scrutiny of the disciples, he asked as they had done, "Master, is it I?" Jesus solemnly replied, "Thou hast said." (*DA* 654.2)

In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. “Then said Jesus unto him, That thou doest, do quickly.... He then having received the sop went immediately out: and it was night.” Night it was to the traitor as he turned away from Christ into the outer darkness.

*(DA 654.3)*

Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line. (*DA* 654.4)

Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance. By reading the secret purpose of the traitor's heart, Christ gave to Judas the final, convincing evidence of His divinity. This was to the false disciple the last call to repentance. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, Judas became only the more determined. From the sacramental supper he went out to complete the work of betrayal. (*DA* 655.1)

In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them the crowning evidence of His Messiahship. "I tell you before it come," He said, "that, when it is come to pass, ye may believe that I AM." Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not divine foresight, and had been surprised and betrayed into the hands of the murderous mob. (Ibid., p. 655.2)

And the Saviour had still another purpose. He had not withheld His ministry from him whom He knew to be a traitor. The disciples did not understand His words when He said at the feet washing, “Ye are not all clean,” nor yet when at the table He declared, “He that eateth bread with Me hath lifted up his heel against Me.” John 13:11, 18. But afterward, when His meaning was made plain, they had something to consider as to the patience and mercy of God toward the most grievously erring. (*DA* 655.3)

None should exclude themselves from the Communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour.

It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children.

All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, “Ye are not all clean.” (*DA* 656.4)

In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified with the blood of Christ.

And the administration of the Sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity. (*DA 656.5*)

Our Lord says, Under conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for My sake and the gospel's, remember My love, so great that for you I gave My life. When your duties appear stern and severe, and your burdens too heavy to bear, remember that for your sake I endured the cross, despising the shame. When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. (*DA 659.2*)

The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11:26. (*DA* 659.3)

As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us. (*DA 661.1*)

In the upper chamber of a dwelling at Jerusalem, Christ was sitting at table with His disciples. They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten He was to be sacrificed. He was about to drink the cup of wrath; He must soon receive the final baptism of suffering. But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples. (*DA 642.1*)

Christ knew that the time had come for Him to depart out of the world, and go to His Father. And having loved His own that were in the world, He loved them unto the end. He was now in the shadow of the cross, and the pain was torturing His heart. He knew that He would be deserted in the hour of His betrayal. He knew that by the most humiliating process to which criminals were subjected He would be put to death. He knew the ingratitude and cruelty of those He had come to save. He knew how great the sacrifice that He must make, and for how many it would be in vain. Knowing all that was before Him, He might naturally have been overwhelmed with the thought of His own humiliation and suffering. But He looked upon the twelve, who had been with Him as His own, and who, after His shame and sorrow and painful usage were over, would be left to struggle in the world. His thoughts of what He Himself must suffer were ever connected with His disciples. He did not think of Himself. His care for them was uppermost in His mind. (*DA 643.2*)

On this last evening with His disciples, Jesus had much to tell them. If they had been prepared to receive what He longed to impart, they would have been saved from heartbreaking anguish, from disappointment and unbelief. But Jesus saw that they could not bear what He had to say. As He looked into their faces, the words of warning and comfort were stayed upon His lips. Moments passed in silence. Jesus appeared to be waiting. The disciples were ill at ease. The sympathy and tenderness awakened by Christ's grief seemed to have passed away. His sorrowful words, pointing to His own suffering, had made little impression. The glances they cast upon each other told of jealousy and contention. (*DA 643.3*)