

**Advent 2025**

**11.30.25**

**Are We Living In The Days of the Advent of the Messiah's Moedim?**

II Peter 3:1-10

This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, 2 that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, 3 knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. 4 They will say, "Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation." 5 For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, 6 and that by means of these the world that then existed was deluged with water and perished. 7 But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. 8 But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. 10 But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the

heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. ESV

## **Introduction and Context**

Since the time of the first Advent of the Messiah, and the days of the 1st and 2nd generation Church, there have been many words spoken and books written (both good and bad) about the 2nd Advent of Jesus. There have been plenty heretics, false teachers, and divisive spiritual leaders who were more like spiritual predators than caring shepherds. Whether it be a lack of their knowledge, integrity, character, or their personal need to feed a certain drive or appetite, there has been and continues to be no shortage of these kinds of characters and their questionable behavior. Over the centuries the main method of mis-messaging has been from the pulpits of cathedrals, the lecterns of our universities, and then to the stages of our auditoriums, and now being projected through the main video-stream media platforms of the present-day Church. The greatest threat to the community of Christ in all of this is the turning and shifting of focus away from Christ the Messiah and the Biblical fulfillment.

### **For example:**

- 1) A genuine inductive (evidential) belief and faith in Christ fulfilling His promise to all believers to one day return for His people.
- 2) Attention and the daily practice of fidelity to God's Word as the moral and spiritual authority for godly and good people.
- 3) Acknowledging and practicing the Biblical priorities of the Christian Church, as the Body and Bride of Christ the Messiah.

The Biblical doctrine and messaging of the Second Coming or Advent of Jesus the Messiah is a prime example of the threat and damage of mis-messaging to the global Christian Church. II Peter 3:1-18, is a significant reminder of the need and the necessity for not only a spiritually healthy belief in the 2nd Advent of Christ, but for an increased awareness and interpretation of the Biblical truth about it as well. There is also a great need for a Biblical approach to how we can spiritually prepare for the 2nd Advent of Christ while also helping to facilitate a favorable and truthful knowledge of the Biblical event known as the Second-Coming or Advent of Jesus. The mis-messaging of false teaching, heresy, and unbiblical secularized teaching will always be a pressing problem for Christians, but the promised presence of our returning Savior, Jesus Christ, still looms as the absolute brightest light on the horizon, superseding any human presence, influence or mechanism's that attempt to deceive or assault us. To *Yeshua the Moshiach*, we must continue to look, and for him we must continue to live our lives.

In the midst of global uncertainty and cultural struggle, believers in Jesus Christ must never lose sight of the certainty and hope of the future that bring meaning to the present and hope to our future. We are living in that day.

### **Text of the Epistle and the Inductive Meaning**

**[3:1] This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder,**

The final chapter of the epistle 2 Peter is primarily devoted to the Advent or Second Coming of Jesus Christ. The writers emphasis is not that Christians sit (living passively) waiting for that event, but that we are to live purposefully, intentionally, and differently as we wait. Peter says in verse 1, *“This is now the second letter that I am writing to you”* would seem obvious that he means 1 Peter. However, there is considerable evidence that the letters known as 1 and 2 Peter were most likely written to different audiences, and 1 Peter was certainly not written in the form of a reminder of the Advent promise of Jesus.

Peter’s purpose here is not to create fear or anxiousness but rather to encourage a hopeful and spiritually healthy thinking about the promised return of Jesus. *“Spiritually healthy” means “sincere, decisive, uncontaminated or unmixed.”* Peter’s words of encouragement and warning should produce hopeful and helpful thinking and keep us from following false teachers into spiritually unhealthy thinking on unsound and mis-interpreted Biblical and non-Biblical beliefs. As a righteous and loving practice among the true Biblically literate followers of Christ, false teachers and their trendy doctrines should never go unchallenged or undetected. Peter calls out heresy, false teaching, and divisive doctrines concerning the promises and plans of Christ - they are not afforded an audience or opportunity, and certainly not tolerated and left unchallenged. The teaching only contaminates our thinking, and distracts from Christ, His Word, and His Church. This echoed by the apostle Paul in a very intimate letter to the Christians in Colossae when he writes...

Colossians 2:8-10

See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority.

I ask you... *Are we are living in that day?*

**3:2] that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles,**

This verse introduces us to two potential areas of deluded thinking (heresy). The first is embraced by the words spoken by the prophets of old. This refers primarily to the sections of the Old Testament that spoke of the promise of the second coming of the Messiah, Jesus Christ. Within the first and second generation Church this subject was targeted and attacked by false teachers and their teaching. Peter's response to the Church is this. Don't overlook the revelation of the Advent promise and emphasis in the Old Testament writings. Above all do not allow the influence of false teachers to delude you into believing that the Second Coming of the Messiah has already happened or will not happen at all.

The second area that needed protection from deluded and heretical teaching is addressed by Peter in these words: *"and the commandment of the Lord and Savior through your apostles."* The *"commandment"* means the moral demands and expectations of the Christian faith, primarily Jesus' command of love reaffirmed by the apostles (John 13:34; 15:12; Romans 12:10; 13:8–9; Hebrews 10:24; James 2:8; 1 Peter 1:22; 4:8; 1

John 3:11). Christ's followers are to love one another as we await the Advent or Second-Coming of Jesus.

**[3:3–4] knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. They will say, “Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.”**

Most people in Peter's day (and clearly ours as well) follow and even chase false teachers and their deluded Biblical beliefs, especially belief's that require faith and waiting on God such as the Advent or Second Coming. They marginalize faith and dismissively intellectualize it away, while holding God's promises to a timetable they know little about, all the while diminishing the very foundations of belief, faith, trust, and right relationship with God and His Word. This is man's response to belief and faith in invisible but visible God and it not only heresy, but foolish. When Peter wrote, “*scoffers will come in the last days*” he is meaning **all those days between the first advent of the Messiah (Incarnation) and the second advent (Resurrection)**. We are living in those days. Characteristic of that time frame, however long it will be (Only God knows), is the fact that people will ***mock and meme*** the Biblical doctrine of the Advent or Second Coming of Jesus the Messiah. Scoffing means “to mock or show contempt toward someone for who they are, what they say, or what they believe.” It describes the anti-Christ spirit and the God-less attitude of the

day toward the Second Coming of Jesus. I ask... Are we are living in that day.

In Peter's day false teachers argued that the promise of the Second Coming had been delayed so long that the logical conclusion was that **it would never happen**. As far as their faith could see, the world was going on just as it always had—people lived and died, but nothing really changed. In their faithlessness they determined that God's promises were unreliable and that the universe was a stable, unchanging system where events like the Second Coming won't and couldn't possibly happen.

Their deluded arguments, although convincing to some people, were in reality a distraction allowing for them to go unnoticed as they pursued and practice their own evil and sinful desires (verse 3). Both then and now this expression describes two types of people: (1) those who are cynical about life and hopeful people in general, and (2) those who are obsessed and preoccupied with themselves and their own wants, ways, and feelings. Important to note: The mind-set and attitude of narcissistic and self-serving people are the very ones the Bible encourages us to love as we await the Advent of Jesus Christ. Great... right?

**[3:5–7] For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, 6 and that by means of these the world that then existed was deluged with water and perished. 7 But by the same**

**word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.**

Peter quickly points out that although false teachers were knowledgeable of the Old Testament Scriptures, they had simply chose to ignore them or to interpret them in there own way. We too, are living in that day. They chose to deny the fact of God's interventions in past history. They denied, for example, his positive intervention in the creation of the world (verse 5) and his negative intervention in judgment at the time of Noah and the Flood (verse 6). Despite their mocking and unbelief, the divine Word that created the heavens and the earth and then called forth the waters to destroy them will again call forth destruction at the Second Coming (verse 7). The Old Testament consistently teaches that the cosmos is a moral universe created by God and that God will not let sin go unpunished forever. God is not only the creator of the universe; he is also the judge. The God who created the beginning of all things has the power to end them. We are living in that day.

**[3:8–9] But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.**

**9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.**

In light of this impending judgment, Peter's reminder regarding Christ's command to love those who mock our faith and belief in Biblical promises is especially significant. As we extend love even to difficult people who



oppose the gospel, we may become the human connection in bringing them to saving faith in Jesus Christ. Don't forget that God has a different perspective and reality regarding time. He stands above or outside of time. When time is seen in light of eternity, a single day could be like a millennium, and a millennium could be viewed as a single day. God's apparent delay in fulfilling the promise of the Advent is partially understood as an issue related to His perspective and reality with time versus humanity's perspective and reality with time. Beyond that, the apparent delay of the Second Coming is also related to God's incredible love for humankind. His desire is that no one perish, but everyone come to repentance. Perhaps God is giving us more of our reality with time - I believe we are living in that day.

Here is a reality that does not require time. Although God wants all people to be saved, and although in His great love He has made provision for all to be accepted and included, most will exercise their God-given free-will to exclude and reject the God who gave it to them. And this He will not prevent unless He is to take away the very freedom of choice. God's apparent delay is not caused by inability to perform or human indifference; it is prompted by his grace. We are living in that day.

**[3:10] But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.**

This is painfully plain to see in light of the final destination of the universe. *The day of the Lord* is another description Peter uses to describe the second coming of Jesus Christ which is entirely consistent with the imagery of the Old Testament Scriptures which he regularly refers back to (chapter 3:2). The Old Testament basically sees time in terms of two ages —this present age and the age to come, the age of God. The transition from one to the other does not come by human mechanism's, efforts, or evolution, because the world has a Expiration Date: for destruction. The transition of ages, times and seasons would be by the direct intervention of God.

The Bible describes the time of that intervention as ***the day of the Lord***. It would be a time when the universe would be shaken to its foundations. It would be a time when the judgment and punishment of sinners would occur (Judgement Day). Despite all the prophetic and apocalyptic warning of the Old Testament, people still did not (and do not) believe and are not prepared for the world-ending day of the Lord. That is why Jesus taught, and Peter restates here in verse 10, ***that his coming will be as unexpected as the coming of a thief at night.***

Christ's unexpected though predicted 2nd coming will bring the destruction of the present creation. ***The heavens*** refer to those galaxies and solar systems beyond the earth and human knowledge. The elements Peter refers to are the earth, air, fire, and water, or to the atomic particles which are the basic structure of nature. ***The earth*** describes the planet we (God's creation) inhabit. All of these things will disappear, be destroyed by fire, laid bare, and melt in the heat (verse 13).

All of these expressions are meant to emphasize and re-affirm that God's final judgment will be total and complete—no one or no thing will escape. The exact methodology of God's intervention is not Peter's point in his use of terminology regarding final destruction. The point being made is that everything that God has created and everything that humankind has made will be laid bare before Almighty God. Then God will create a new heaven and a new earth (check out Revelation 21:1-5).

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." 5 And he who was seated on the throne said, "*Behold, I am making all things new.*"

The ancient prophet Daniel prophesied of the days in which you and I are living - yes, we are living in those *moedim* days. That is why Daniel prayed the very first Advent prayer...

**12.21.25**

**Advent 2025**

**Part II - Are We Living In The Days of the Advent of the Messiah's Moedim?**

**2 Peter 3:11-18**

**“Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to His promise we are waiting for new heavens and a new earth in which righteousness dwells.**

**Therefore, beloved, since you are waiting for these, be diligent to be found by Him without spot or blemish, and at peace. And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity. Amen**

## **Introduction and Context**

In Christian theology, Advent is a time of waiting between Christ's first and second advents.

First Advent refers to Christ's first coming to Earth, which is celebrated during Christmas, and celebrates the birth of Jesus.

Second Advent anticipates Christ's return in glory, often referred to as the Second Coming, which is a central theme in Christian eschatology.

Advent invites Christians to reflect on the hope of Christ's return, emphasizing the importance of being prepared and ready for His second coming/arrival.

The Advent season encourages believers to pause and ponder the significance of Christ's presence in their lives, both now and in His final return.

As Christians, we are a people who are waiting between Christ's first advent among us (i.e., Christmas) AND Christ's second advent (i.e., when Christ fulfills His promise to come again. He taught us to pray, "Thy kingdom come, on earth as it is in heaven". In this Christmas season, the final advent of the Messiah and the destiny of the universe ought to motivate followers to live lives that honor and reflect the person of Yeshua the Christ - Jesus the Messiah. Heretics, dissidents, false teachers,

revisionists, and deconstructionists within and without the Church will always be a reality for Christians. However, the promised presence of our returning Savior is a greater reality of hope - a hope capable of superseding any human presence, hollow philosophy, or vain ideology that now assaults our intelligence and eternal soul. So, we continue to look for Him, live for Him, and love like Him for as long as it takes - until He returns.

The Advent of Jesus is not presented so that we can set the date on our calendars. It is presented to offer hope for the believer and as motivation for us to extend the genuine love of Christ to others. It motivates and empowers us to be a living witness of the words and power of Jesus Christ to transform lives and forgive us of our many sins. The hope of the Second Advent/Coming calls us to a transformation - be righteous, godly, and holy people.

How ironic that it is the Advent (second-coming) doctrine of the Bible - the one *Christological* promise that offers to us an unparalleled and eternal hope becomes the most misinterpreted and mis-messaged words ever used to divide and deceive the Church. In our own times and seasons, we have seen the Word of God used in shameless narcissistic self-promotion and personal branding, as well as the "enculturation gospel" or prosperity-fed teaching, which profiles everything from basic spiritual rebellion to scriptural deconstruction, wealth schemes, to just plain old biblical ignorance and illiteracy. *Hey, why not... "The scripture means what I want it to mean."* All of this chaos does not encourage or help the message of the Advent promise and the ultimate mission of God's Kingdom, but it does

draw disrepute upon the name of Jesus Christ and orthodox and authoritative Christianity. All of the enculturized and transgressional machinations only serve to make Christianity appear weak, divided, selfish, uninformed, uneducated, and irrelevant.

It is the precise moment in history for the church to grow up in our understanding and application of the Bible and its foundational doctrines. It is time to end biblical ambiguity, ignorance, and illiteracy in the Church of Jesus, and for us to prepare not only ourselves but all who will hear the message of the Advent of Jesus. The Word of God presents the teaching of the Second Coming to offer future hope and to motivate us to live lives to the honor and glory of Jesus Christ. Certainly, it is time to end our senseless debating, spiritual peacocking, and virtue signaling so we can unite as one and get on with our own mission and mandate towards genuine godly living while preparing ourselves and others for the Advent of the Messiah. Our Biblical mandate is that we preach and teach all that Christ has commanded us - spread the word, not ours, HIS. Teach the truth in courage - speak the truth in love. We live in a time and a historical season in which your voice and your actions speak powerfully for Jesus Christ. How we live our lives and use our voice proclaims the hope of our salvation - the promise of His return.

Any teaching that denies this hope is a false teaching (heresy) and should be challenged and dismissed at all costs. When Christ does return, it will be in both glory and judgment. A new heaven, a new earth, a kingdom which knows no end, incorruptible eternal beings having been transformed to be like Him, a joyful existence void of sorrow, regret, pain, suffering, no

fears or tears, no hate or hostility. These are only a fraction of the Advent promises to those who believe, but before that promise is fulfilled, there will be destruction - believers and followers of Christ will be saved. But make no mistake, to know is to know that we have been warned. What do we do until then? Remain faithful and hopeful until that day. Here is the apostle Peter's advice.

### **Text and Interpreted Meaning**

**[3:11–13] “Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to His promise we are waiting for new heavens and a new earth in which righteousness dwells.”**

What is going to happen at the end of the age, as the day of the Lord arrives? What impact will this teaching regarding the day of the Lord have on our lives? Verse 11 indicates that God's people should display godly character in their lives as they/we live with the belief in the Advent of Jesus Christ. The injunction to live holy and godly lives defines what that character should include. The terms *holy and godly* are both plural and literally mean “*in holy forms of behavior and godly deeds.*” Peter is not specific at this point, but suggests that *holiness and godliness* should influence and encourage the lives of the followers of Jesus Christ in many ways. Verse 14 is more specific on these terms and their application in daily life.



Verse 12 adds a curious statement: “as you look forward to the day of God and speed its coming.” This seems to indicate that the timing of the Second Advent is, to some degree, dependent upon the character of believers’ lives, but how can we speed the day of God? Peter suggests that we live our lives in the light of the day of the Lord. Our life on earth as followers of Christ is not intended to be a passive waiting for the final events of prophecy. It is intended to be a time of active obedience with God in the salvation of the world. In some mysterious way, not fully explained by Scripture, as the character of Christians’ lives shines into the culture, it impacts the day of the Lord.

New mention of the Second Coming leads Peter to repeat his earlier description of the impending destruction that awaits the world (look back to comments on 3:10). Here, he added the positive hope that at that time, the new heaven and earth will be the eternal home of the believer, or in Peter’s more generic term, the home of righteousness. Actions of righteousness find their expression in the holy and godly lives of the followers of Christ, the inhabitants of the new heaven and earth.

**[3:14] “Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace.”**

Peter now encouraged his readers to apply themselves diligently to the process of their salvation. **Again, we are not passive participants in God’s character-shaping endeavors - the Holy Spirit is at work in us. We are to make every effort to be found spotless, blameless, and at peace with him.** “*Spotless and blameless*” should be understood together

as synonymous. They describe the character of Jesus Christ as seen in the lives of believers (check out 1 Peter 1:19, where these same terms are used to describe Christ). To be spotless and blameless does not suggest that we, the followers of Christ, will live a perfect life, as did Christ; rather, they mean that what drives the Christian believer in daily behavioral choices is the desire, intent, and energy to be like Christ.

**[3:15–16] “And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.”**

Peter borrowed the authority of the apostle Paul for his emphasis by reminding us that Paul, in his writings, has made the same point. Peter observed that Paul’s letters contain some things that are difficult to understand, but they still contain the same authority as the other Scriptures. **Peter’s point of contact with Paul’s writings is simply this: all through Paul’s letters, he, too, challenges Christians to live godly lives in light of the day of the Lord. That much is not difficult to understand.** It could not be missed, unless deliberately ignored. That is exactly what the false teachers did and continue to do. They have distorted or twisted the teaching of Paul, along with other parts of the Scriptures. Primarily, these teachers refused to submit their lifestyles to the moral and ethical authority of Scripture, but instead misinterpret and mis-

message the Scriptures in order to justify their sinful and disobedient lifestyles.

**[3:17] “You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability.”**

Knowing this common tactic of false teachers, we should be sufficiently warned. **We must be on guard against any teaching that undermines the authority and promises of Christ Jesus.** In essence, Peter advised his friends:

*“Don’t be foolishly deceived. You know what is out there; now it is your responsibility to watch and to guard yourselves against their lies and intentions. You have been adequately warned and prepared, so there is no reason to be swept off your feet by them. You have been firmly grounded in the Scripture; now stay there.”*

A fall from your *secure position* should not be understood in reference to salvation. **“Secure position” describes the fact that they were stable, or firmly grounded in the Word of God,** unlike the false teachers who were unstable and not grounded in Scripture.

**[3:18] “But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.”**

Peter’s letter concludes with words reflecting the opening statements of chapter 1. This encourages us to **“keep on growing and keep going.” No**

**true Christian believes, “I have arrived.” The Christian life is a continual, growing life and was never intended to be static and stand still.** That growth finds its focus in an ever-increasing awareness and understanding of the person and character of Jesus Christ. To him belong all praise and glory.

### **Advent Principles in Context**

- The Advent/Second Coming of Jesus Christ is taught clearly and literally in the Bible.
- The Old Testament Scriptures are an accurate Word from God.
- All Christ’s followers are to exhibit love to others.
- The universe was created by God and will be judged by him.
- God desires that everyone be saved.
- The present cosmos will be destroyed by God.
- The believer is assured that God will create a new heaven and earth.
- The doctrine of the Second Coming should impact the way believers live today.

### **Advent Life Applications**

- Avoid teachers who deny the literal second coming of Jesus Christ. Be alert to false teaching in this area.
- Be a student of the entire Bible, including the Old Testament.

- Be prepared to be laughed at because of your belief in the Second Coming.
- Since the Lord's "delay" provides opportunity to further extend the Gospel message, always look for Spirit-led moments to share the good news of salvation.
- Make grace a dominant factor in your Christian growth.

### **Final Thoughts**

Second Peter consistently encourages us to become holy people—to represent Jesus Christ through our character and behavior. At times, this means fighting off the destructive influences of those who would teach contrary to the Word of God, especially as it relates to the person and work of Jesus Christ. At other times, it means being courageous enough to stand up and be ridiculed for beliefs that others consider foolish. For the follower of Christ, the hope of the literal second coming of Jesus Christ is not to throw us into a panic or create skepticism.

Furthermore, it is not presented so that we can set the date. It is presented to offer hope for the believer and motivate us to extend the love of Christ to others. It motivates and empowers us to witness through our lives and words to the power of Jesus Christ to transform and forgive. The hope of the Second Coming calls us to be good and righteous people.

How tragic that the very doctrine that is presented with such glorious goals has become an issue that divides the church. In some circles, a person's salvation is even questioned if he or she does not have complete agreement on every detail of the Lord's return. In other places, the cable

news updates are read into the Scriptures, miscontextualizing and sensationalizing the Second Advent of Jesus.

This draws unnecessary disrepute and needlessly discredits the name of Jesus Christ and His Word. As I have said repeatedly... It is time for the Church to grow up in our understanding and application of the biblical promises of the Advent/ Second Coming. The Word of God presents the teaching of the Second Coming to offer future hope and to motivate us to live lives to the honor and glory of Jesus Christ. Certainly, our in-house theological debating and divisive podcast theorizing do neither. We must become relevant again by directing energy and efforts towards exposing and resisting opposition to scripture by preaching and living for the person of the Second Coming—Jesus Christ.

We have a mandate from Scripture to spread the word. Allow your voice and your actions to speak powerfully for Jesus Christ. Rejoice as people respond to the amazing grace of our Lord and join us in anticipation of his return. Be holy as he is holy.

### **Advent Comparisons**

**First Advent** - He came as a newborn Child.

**Second** - He comes as the eternal and living Word: Christ the Messiah.

**First Advent** - He came as prophesied by the prophets of old - a newborn King. Born in a shepherd's cave, lying in a manger, tightly wrapped in a blanket. He is sought after by wise men.

**Second** - As promised, He comes for redemption in the clouds of glory. He is clothed in the white Robe of Righteousness and wearing on His head the crown of Life. Wise men still seek Him.

**First Advent** - He came into ancient Jerusalem on the first day of Passover, riding on a donkey. He came to the people as a suffering Servant to give His life as a sacrifice and a ransom for all who believe in Him.

**Second** - He comes to establish a New Jerusalem riding on a white horse and is called Faithful and True. He will come to conquer in righteousness to make war and to judge once and for all the enemies of the Lord God Almighty.

### **Advent Views and Interpretations**

*Historic Premillennialism.* This view holds that the return of Christ (the coming of verse 4) will be preceded by certain indicators or signs. The Second Coming will be followed by a period of peace in which Christ will reign on earth in person.

*Dispensational Premillennialism.* This view holds to a two-stage description of the Second Coming of Christ. Proponents suggest that Christ will come for His Church at the Rapture and then with His Church after a seven-year period of time called the Tribulation.

*Postmillennialism.* This view holds that the kingdom of God is now extended through teaching, preaching, evangelism, and mission activities. The world is to be ultimately Christianized, ending in a long period of

peace and prosperity known as the Millennium. After this period, Jesus Christ will return.

*Amillennialism.* This view teaches that between the first and second coming of Jesus Christ, a continuous growth of both good and evil will occur in the world. The kingdom of God is now present in the world through God's Word, His Spirit, and the Church. At the end of this growing period, Jesus Christ will return.