

Sabbath School Panel — Second Quarter 2026

Lesson 13 (Thursday)

Come

The Closing Appeal of Scripture

The lesson opens in **Revelation 22**, where John begins the final movements of the revelation of Jesus Christ:

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.”
(Revelation 22:3–4)

John is not merely describing the future—he is **setting up an appeal**.

Notice that even at the end of Scripture, the focus remains on **the Lamb**. Every true appeal ultimately points back to Christ—His sacrifice, His blood, His love.

The Final Invitation

By **Revelation 22:17**, the appeal becomes explicit:

“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.”

The Bible ends the way it began—with God inviting humanity into relationship.

The question is not whether God calls.

The question is: **Will we come?**

God Appeals Even to the Rebellious

Isaiah 1:14–15 records God’s grief over empty religion:

- feasts without obedience
- prayers without repentance
- hands stained with guilt

Yet remarkably, God does not withdraw His invitation.

Isaiah 1:18:

“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow.”

Even when humanity is wretched, God still says, **Come**.

A Great God Who Invites Near

Psalms 95:3–6 presents a striking contrast:

- God is **great**
- God is **King above all gods**
- The depths, hills, seas, and dry land are His

Yet the response is not terror, but invitation:

“O come, let us worship and bow down: let us kneel before the LORD our maker.”

God is cosmically mighty—and personally gracious.

The Appeal in the Garden

The most moving appeal, however, is found in the final hours of Christ’s earthly ministry.

In **John 18**, after the Last Supper and the agony of Gethsemane, Judas arrives with soldiers and officers.

Jesus, knowing everything that is about to happen, **steps forward**.

“Whom Seek Ye?” — The Text

John 18:4–9 (KJV):

*“Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
They answered him, Jesus of Nazareth. Jesus saith unto them, I am he...
As soon then as he had said unto them, I am he, they went backward, and fell to the ground.
Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:
That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.”*

Power and Appeal Intertwined

In this scene, two truths collide:

- The **power of God** is briefly revealed—His life is not taken; it is **given**
- The **depth of human depravity** is exposed—fallen humanity comes to seize the sinless Son of God

Yet strip away the mob.
Strip away the betrayal.
Strip away the fear and confusion.

And listen only to Jesus' words:

*“Whom seek ye?”
“I am he.”*

Even here—on the edge of the cross—Jesus is still making an appeal.

The Same Question to Us

Jesus still asks the question today:

Whom seek ye?

And He still offers the same answer:

I am He.

The invitation did not end in Revelation.

It did not end in Gethsemane.

It stands before us now.

Final Prayer

By His grace, may we hear His voice.

By His grace, may we come.

By His grace, may we respond to the appeal of the Lamb.