

Sabbath School Lesson #10 – Upon Whom the Ends Have Come – 31 May-1 June 2025

Christ would have us learn from ancient Israel. “Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall” (1 Corinthians 10:11-12). Theirs was a temporal entrance into Canaan, but “they could not enter in because of unbelief” (Hebrews 3:19). In the wilderness, all the complainers died. Many do evil because they hate light, “everyone that doeth evil hateth the light” (John 3:20). They assail the motives of those who dare rebuke sin and error. Elijah was declared to be a troubler in Israel (1 Kings 18), Jeremiah a traitor (Jeremiah 37), Paul a polluter of the temple (Acts 21). In view of this opposition, must we be silent? Says the Lord, “The house of Israel will not hearken unto thee; for they will not hearken unto Me;” nonetheless, “thou shalt speak My words unto them, whether they will hear, or whether they will forbear” (Ezekiel 3:7; 2:7).

Sunday: The Wrath of the Lamb – Read Revelation 6:15-16; what are these verses teaching us? These verses describe the coming of the great day, when “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,” shall hide in the dens and caves, and say to the mountains and the 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.” We have reached the period just preceding this awful day, and now the “four angels” are “standing on the four corners of the earth,” holding the winds until the servants of God are sealed. Our safety now is in being numbered with the servants of God – those who “Keep the commandments of God and have the faith in Jesus” (Revelation 14:12) – receiving the seal, Father’s name, in our foreheads, as to “be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:36).

Monday: Noah’s Evangelism – Read 2 Peter 3; how do scoffers in Noah’s day compare to scoffers in our time? Before the flood in Noah’s day, scoffers doubted the earth will flood; evolutionist today deny there was a flood in Noah’s day; and many in Adventism by their own conduct do not believe in the Second Coming, else they would be preparing. Who are the scoffers that Peter mentions? The only designation that he gives of them is that they say, “Where is the promise of His coming?” This fact alone constitutes them scoffers, no matter how respectable the profession which they make. Why can they not see the promise of His coming? It is because “this they willingly are ignorant of.” Their ignorance comes from closing the eyes and ears against the evidence presented. The power of the word of God is the Gospel, “the power of God unto salvation;” for this power is in His word (Romans 1:16). Those ignorant of the power of God’s word are ignorant of the Gospel, however well they may seem to know it; and there is nothing to keep them from taking part with the scoffers.

What is the Gospel that many Adventists are wilfully ignorant of? “For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth ... For therein is the righteousness of God revealed from faith to faith” (Romans 1:16-17). The gospel saves man from himself; therefore, the man who proposes to do either wholly or in part by himself the work that God requires, proposes to do the best he can to thwart God’s plan. Many do this ignorantly, but the result is the same. Whoever realises the infinite depth and height and breadth of the character of God, which is summed up in His law, will readily see that nothing short of the power of God can produce that character in man. “Christ is the power of God” (1 Corinthians 1:24), and only the power of God can do the works of God. Only the works which God has wrought in Christ can save us; and “this is the work of God, that ye believe on Him whom He hath sent” (John 6:28), which we obtain by faith, “Here are they that keep the commandments of God, and have the faith of Jesus” (Revelation 14:12).

It is “the faith of Jesus” that we are to have. Christ declared that He lived by faith in His Father (John 5:19, 30; 6:57; 8:28; 12:49). Thus, the works of God were manifest in Christ. We are to have the same faith of Jesus – this we can do only by having Christ living in us, exercising His own faith in us, and then we may say as Paul says: “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” (Galatians 2:20).

Tuesday: The Story of Sodom and Gomorrah – Read 2 Peter 2 and Jude 5-8; what lesson is taught here? In the destruction of Sodom, we have an example of divine justice, and a sample of what will be the future of all the ungodly. This should serve to silence those who deny that God will ever actually burn up wicked men. The reader may also notice that the fire which doomed the cities of the plain is called “eternal fire” (Jude 7). Yet it is not now burning. The wicked shall be driven into “everlasting fire” (Matthew 25:11). When it says the fire shall not be quenched, it means the same as the fire that consumed Sodom was not quenched, and therefore it turned them into ashes. If it had been quenched, they would not have been turned completely to ashes. The wicked shall be burned up root and branch, and that “they shall be ashes” (Malachi 4:1, 3). When a thing is reduced to ashes the fire goes out for lack of combustible material to feed upon, so was with the “eternal fire” that destroyed Sodom and Gomorrah, and so it will be with the “everlasting fire” that will destroy the wicked.

Wednesday: The Judge of All the Earth – Who will judge the wicked at last? The time is coming when “the saints shall judge the world,” and angels as well (1 Corinthians 6:2-3). In that, the Lord will be “for a spirit of judgment to him that sitteth in judgment” (Isaiah 28:6). It will be no human judgment that will be exercised in that day, but the judgment of the Lord Himself, working in men. Seeing we shall exercise judgment, let us not now act foolishly. The Spirit of God that will speak in us when called to answer for our hope (Matthew 10:20) must be wisdom and judgment now in all life (Isaiah 54:13; Psalm 1:1-3; Colossians 1:9-10).

Thursday: The Pre-Advent Judgment – Should Adventists approach the Investigative Judgment with fear? No, unless you are a trinitarian. Trinitarian Adventists must necessarily approach the judgment with fear, for they believe Christ went up and sent a trinity spirit other than His own Spirit to help them. Christ does not delegate the work of saving us. The holy Spirit is not a separate Being from Christ. If you have another spirit other than the Spirit of Christ, you cannot have the righteousness of God required in the judgment and which comes only through Christ. The divinity of Christ enables Him to minister physically in heaven and simultaneously to minister spiritually here on earth in our bodies. If you are in a trinity spirit, the Investigative Judgment brings condemnation; only in Christ have we “no condemnation” (Romans 8:1). If the Spirit of Christ dwells in you (Galatians 4:6; 1 Corinthians 15:45; 2 Cor 3:17; Romans 8:34) – you cannot fear judgment: “Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love [agape]; but perfect love [agape] casts out fear [of judgment]: because fear has torment. He that fears is not made perfect in love [agape]” (1 John 4:17-18).

Further, it is only in the agape of Christ we stand in the investigative judgment. Moses is an object lesson of the agape of Christ, for he was prepared to be blotted out of the Book of Life to save others (Exodus 32:32). It is only when, like Moses, our only concern is the salvation of others, to the point that we would be willing to have our names blotted out of the Book of Life so that others might be saved, paradoxically are we also saved; for with this type of faith there is no sin in us (Galatians 5:22-26). It is this faith that allows us to stand boldly in the day of the investigative judgment, because “as He is, so are we in this world.”

We are perfected by the indwelling Christ. In His human incarnation, Christ was made perfect in love, and sin could not find an entrance by which He might be overcome. For Jesus was not only “made of a woman, made under the law”; He was also “born of the Spirit” with the perfect mind of agape (see Galatians 4:4, John 3:5, Philippians 2: 5). There are two failures to avoid: to fail to comprehend that Christ was “made of a woman, made under the law” results in falling into cheap grace; and to fail to comprehend that Christ was also “born of the Spirit” results in falling into legalism. Both aberrant positions ultimately fail in us simply letting that mind be in us, which was in Christ Jesus, for by beholding Jesus, instead of ourselves, we are changed. This is the true nature of the Investigative Judgment. When judgment closes, Christ still dwells in His people through His own Spirit – Christ keeps them from sinning while they “live in the sight of a holy God without an intercessor” {GC 614.1}. Thus, they have boldness in the day of judgment, as they await their Saviour. This beautiful truth cannot be understood by trinitarians, for they believe that the holy Spirit is separate from Christ – with their trinity spirit they have no Spirit of Christ in them – and so they are not Christians: “Now if any man have not the Spirit of Christ, he is none of His” (Romans 8:9).