

Lesson 10

Upon Whom the Ends Have Come

Sabbath Afternoon, May 31

Those who profess to be looking for the soon coming of our Saviour, should have Abrahamic faith, a faith that is valued because it has cost them something, a faith that works by love, and purifies the soul. The example of Abraham is left on record for us upon whom the ends of the world have come. We must believe that God is in earnest with us, and that he is not to be trifled with. He means what he says, and he requires of us implicit faith and willing obedience. Then will he let his light shine around about us, and we shall be all light in the Lord. —“The Faith of Abraham,” *Signs of the Times*, April 1, 1875, par. 32.

If the saints of the Old Testament were to be bright and shining lights to the world, we are bound to shine brighter than they, because we have all the light which they had flashing upon our pathway from the prophetic past and the additional light which has come to us in the life of Christ. Fuller prophecies reveal the true Jehovah to those upon whom the ends of the world are come. God has a special light in this age of the world, a special message to give in the proclamation of the third angel’s message—the commandments of God and the testimony of Jesus Christ. —“Ye Are the Light of the World,” *Present Truth*, November 4, 1886, par. 8.

God calls upon His people to gain a deeper insight into His plans and His law. His law is the transcript of His character. It is unchangeable; for God will not alter the thing that has gone out of His lips. Christ has declared that the law is perfect; and with David we may say, “It is time for thee, Lord, to work: for they have made void thy law.”

Jesus Christ is to be the center of influence. The Holy Spirit is to be the efficiency of every one who is trying to do right. With all their energies human beings are to co-operate with the great Center of infinite love and infinite power. There are those in our world who are longing for a deeper religious experience, who are bemoaning the dearth of the Holy Spirit’s power in the lives of the professed followers of Christ. When men return to their loyalty to God, they will cease to trample underfoot His plain commands. They will exalt God. His word will be to them a light shining amid the moral darkness. They will obey the words, “Whosoever will come after me, let him deny himself, and take up his cross, and follow me.” —“The Warfare Between Good and Evil,” *Advent Review and Sabbath Herald*, April 16, 1901, par. 16, 17.

Sunday, June 1

The Wrath of the Lamb

They will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. "The wrath of the Lamb,"—One who ever showed himself full of tenderness, patience, and long-suffering, who, having given himself up as the sacrificial offering, was led as a lamb to the slaughter, to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt.

The judgment will be conducted in accordance with the rules God has laid down. By the law which men are now called upon to obey, but which many refuse to accept, all will be judged. As by its character is tested, every man will find his proper place in one of two classes. He will either be holy to the Lord through obedience to His law, or be stained with sin through transgression. He will either have done good, cooperating in faith with Jesus to restore the moral image of God in man, or he will have done evil, denying the Saviour by an ungodly life. Christ will separate them from one another, as a shepherd divides the sheep from the goats. He will place the sheep on His right hand, and the goats on His left. Then men and women will see that their course of action has decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God. —"A Message for Today," *Advent Review and Sabbath Herald*, June 18, 1901, par. 13, 14.

The sins that called for vengeance upon the antediluvian world exist today. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. Said Christ, "As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:38, 39. God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. —*Patriarchs and Prophets*, p. 101.

Monday, June 2

Noah's Evangelism

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Hebrews 11:7. While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people.

Many at first appeared to receive the warning; yet they did not turn to God with true repentance. They were unwilling to renounce their sins. During the time that elapsed before the coming of the Flood, their faith was tested, and they failed to endure the trial. Overcome by the prevailing unbelief, they finally joined their former associates in rejecting the solemn message. Some were deeply convicted, and would have heeded the words of warning; but there were so many to jest and ridicule, that they partook of the same spirit, resisted the invitations of mercy, and were soon among the boldest and most defiant scoffers; for none are so reckless and go to such lengths in sin as do those who have once had light, but have resisted the convicting Spirit of God. —*Patriarchs and Prophets*, p. 95.

In the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And the Lord said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Genesis 6:5, 6, 13.]

But though men were so wicked, God would not destroy them without warning. "My spirit shall not always strive with man," He said; "yet his days shall be an hundred and twenty years." [Verse 3.] And during this period of probation, Noah's message of warning was to sound in their ears.

At first many were startled by this message. Some believed it, and some died in the faith. But as time went by, the message lost its power over the careless, world-loving people. They forgot all thought of peril, and laughed at Noah for building an ark on dry land. But still the work of building went on. Noah showed his faith by his works, and by his faith and works condemned the world.

As Noah warned the world, so the people of God in this day are to warn the world. By their faith and works they are to condemn the world. They will have the same wicked resistance to meet that Noah met in his day. But they are not to fail or be discouraged. God calls for men who will deal prudently and contend earnestly for the faith once delivered to the saints. —*Letter 59*, 1901, par. 28–31.

Tuesday, June 3

The Story of Sodom and Gomorrah

Every act of life, however small, has its bearing for good or for evil. Faithfulness or neglect in what are apparently the smallest duties may open the door for life's richest blessings or its greatest calamities. It is little things that test the character. It is the unpretending acts of daily self-denial, performed with a cheerful, willing heart, that God smiles upon. We are not to live for self, but for others. And it is only by self-forgetfulness, by cherishing a loving, helpful spirit, that we can make our life a blessing. The little attentions, the small, simple courtesies, go far to make up the sum of life's happiness, and the neglect of these constitutes no small share of human wretchedness. — *Patriarchs and Prophets*, p. 158.

The uncontrolled indulgence and consequent disease and degradation that existed at Christ's first advent will again exist, with intensity of evil, before His second coming. Christ declares that the condition of the world will be as in the days before the Flood, and as in Sodom and Gomorrah. Every imagination of the thoughts of the heart will be evil continually. Upon the very verge of that fearful time we are now living, and to us should come home the lesson of the Saviour's fast. Only by the inexpressible anguish which Christ endured can we estimate the evil of unrestrained indulgence. His example declares that our only hope of eternal life is through bringing the appetites and passions into subjection to the will of God.

In our own strength it is impossible for us to deny the clamors of our fallen nature. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by passing over the ground which man must travel, our Lord has prepared the way for us to overcome. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. "Be of good cheer," He says; "I have overcome the world." John 16:33. — *The Desire of Ages*, p. 122.

Love for perishing souls inspired Abraham's prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom shows the anxiety that we should feel for the impenitent. We should cherish hatred of sin, but pity and love for the sinner. . . .

The spirit of Abraham was the spirit of Christ. The Son of God is Himself the great Intercessor in the sinner's behalf. He who has paid the price for its redemption knows the worth of the human soul. — *Patriarchs and Prophets*, p. 140.

Wednesday, June 4

The Judge of All the Earth

During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the Second Advent. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." (1 Corinthians 4:5.) Daniel declares that when the Ancient of Days came, "judgment was given to the saints of the Most High." (Daniel 7:22.) At this time the righteous reign as kings and priests unto God. John in the Revelation says: "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with Him a thousand years." (Revelation 20:4, 6.) It is at this time that, as foretold by Paul, "the saints shall judge the world." (1 Corinthians 6:2.) In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death. —*Homeward Bound*, p. 382.

The Saviour had spoken freely to Pilate, explaining His own mission as a witness to the truth. Pilate had disregarded the light. He had abused the high office of judge by yielding his principles and authority to the demands of the mob. Jesus had no further light for him. Vexed at His silence, Pilate said haughtily:

"Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?"

Jesus answered, "Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin."

Thus the pitying Saviour, in the midst of His intense suffering and grief, excused as far as possible the act of the Roman governor who gave Him up to be crucified. What a scene was this to hand down to the world for all time! What a light it sheds upon the character of Him who is the Judge of all the earth! —*The Desire of Ages*, p. 736.

The Lord is doing His work. All heaven is astir. The Judge of all the earth is soon to arise and vindicate His insulted authority. The mark of deliverance will be set upon the men who keep God's commandments, who revere His law, and who refuse the mark of the beast or of his image. —*Testimonies for the Church*, vol. 5, p. 451.

Thursday, June 5

The Pre-Advent Judgment

The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel: "The judgment was set, and the books were opened." The revelator, describing the same scene, adds: "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:12.

The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: "Rejoice, because your names are written in heaven." Luke 10:20. Paul speaks of his faithful fellow workers, "whose names are in the book of life." Philippians 4:3. Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "everyone that shall be found written in the book." And the revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life." Daniel 12:1; Revelation 21:27. —*The Great Controversy*, p. 480.

While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Psalm 51:17. And to the accuser of His people He declares: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Zechariah 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father "a glorious church, not having spot, or wrinkle, or any such thing." Ephesians 5:27. Their names stand enrolled in the book of life, and concerning them it is written: "They shall walk with Me in white: for they are worthy." Revelation 3:4. —*The Great Controversy*, p. 484.

Friday, June 6

For Further Reading

"The Millennium," in *The Story of Redemption*, pp. 415, 516;

"The Captivity of Satan and His Angels," in *Maranatha*, p. 313.